THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

—The Voice of the Silence

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THE LOTUS

[The following poem by **Shrimati Sarojini Naidu** is from *The Broken Wing*; it is dedicated "To M. K. Gandhi." It is appropriate to print it here. India's great and saintly leader, incarnation of sincerity and apostle of Non-violence, has planned to go on twenty-one days' fast from the 10th of February. *11th February 1943.* —ED.]

O MYSTIC Lotus, sacred and sublime,
In myriad-petalled grace inviolate,
Supreme o'er transient storms of tragic Fate,
Deep-rooted in the waters of all Time,
What legions loosed from many a far-off clime
Of wild-bee hordes with lips insatiate,
And hungry winds with wings of hope or hate,
Have thronged and pressed round thy miraculous prime
To devastate thy loveliness, to drain
The midmost rapture of thy glorious heart . . .
But who could win thy secret, who attain
Thine ageless beauty born of Brahma's breath,
Or pluck thine immortality who art
Coeval with the Lords of Life and Death?

THE PATH OF PATANJALI

[We publish here the first of a series of three articles by **Dr. D. G. Londhe** from which modern investigators as well as laymen can profit. Dr. Londhe has behind him many years of close study of Western psychology, including a course in Experimental Psychology at the University of Leipzig. Against that background he examines here the system of mind-control taught by a great psychologist of ancient India, Patanjali.—ED.]

I.—THE AIM

It is now a quarter of a century since the *Buddhist Psychology* of Mrs. Rhys Davids appeared in the "Quest Series." The Editor's Note opened with the words,

One of the most marked signs of the times is the close attention that is being paid to psychological research, the results of which are being followed with the greatest interest by an intelligent public and the continued advance of which promises to be one of the most hopeful activities of modern science. The observation, analysis and classification of mental phenomena are being pursued with untiring energy, and the problems of mind attacked on all sides with refreshing vigour. In brief, the new science of Psychology seems to promise at no distant date to become one of the most fruitful, if not the most fruitful, field of human tillage.

These prophetic words are significant even at the present time when the prophecy in the last sentence has been fulfilled.

When Patanjali compiled the *Yoga Sutras* he laid down a unique technique of mind culture and thus paved a Path for all those who are intent upon disciplining their minds and sublimating their souls. He started with normal healthy individuals and set up a system of streamlining the soul and perfecting the psyche. He did not set out to diagnose and cure the disorders of neurotics and the maladjustments of morbid minds, as the modern psychoanalysts do, seeking to save their souls. His was not the modern method of medical consultation and clinical practice but the time-hallowed method of personal spiritual guidance. The psycho-analytical method has to employ "all the devices of the animal tamer to make the defiant barbarian and the savage in us in some measure tractable" but the Yogic method aims at awakening the slumbering divine spirit in man and at developing and evolving the Super-man in him.

The Yoga system contains a vast mine of psychological material. A constructive and comparative study of the system of psychology implied in it is a great desideratum. The psychological outlook dominates Indian philosophy, religion, ethics and culture in general. Yet it is to Yoga that one has to look for a systematic and coherent treatment

of the nature, working, conditions and interrelations of the mental processes. Yoga is the blossom of a culture which is essentially psychological. European culture starting from Greek science shows a marked preference for physics and mechanics. Indian culture, ever since the Upanishadic period, shows a remarkable inwardisation of spirit. Bergson indulged in very penetrating and sagacious musing on the genius of the comparative cultures of the East and West in his Address to the Psychical Research Society in 1913. He writes :—

> I have sometimes asked myself what would have happened in modern science, if it had started the reverse way: with the consideration of mind (*esprit*) instead of matter: if Kepler, Galileo and Newton, for instance, had been psychologists.

Following this reverse way, that is, " with the consideration of mind, instead of matter," India could produce a wonderful system of psychological theory and practice in what we call Yoga. We may, following Bergson's suggestion, style Patanjali a " Newton of Psychology." Mrs. Rhys Davids, writing on " The Birth of Indian Psychology and Its Development in Buddhism," complains that

> India is still a home for mysteries of ṛddhi or psychic will-force, but she is far from being a home for an intelligent investigation of it.

It is high time that our vastly increased psychological knowledge and the newly discovered methods of investigation be brought to bear upon truths intuitively discovered by Patanjali and other illustrious teachers of the Yogic tradition and continuously kept alive and enriched through the centuries.

Psychology as a separate science is of comparatively recent origin. Psychology as pursued in the West is only "Mentology." It is, strictly speaking, a science of the mind, rather than a science of the psyche, which has obviously a much wider significance. The English word "mind" is too generic and vague and is positively confusing when employed as an equivalent of the Sanskrit word "Manas." It is only in the early Vedic usage that Manas is equivalent to soul or spirit. In the *Shiva Sankalpa Sukta* (*Yajurveda*, 34) mind is praised in the sense of an all-pervading spirit, the description of mind being analogous to that of the Atman in the Upanishadic sense. The all-pervading mind later came to be degraded and limited as a mere "Inner Sense" (*Antahkaran*). The term " Chitta " becomes more prominent in Buddhism and, in the Yoga Psychology, as an empirical science divorced from metaphysics, would naturally require a suitable terminology divested of all metaphysical associations.

Yoga represents a dualistic psychology. Patanjali posits a psyche distinct from the body. Human life as it is actually lived is a partnership between the psyche and the body. We are familiar with these two different trends of thought in

Western psychology. According to Monism, man, as a concrete being, is a unity of body and mind. However clearly we may distinguish conceptually between body and mind, the concrete evident existence of man is as an organic, undifferentiated whole. Mind, soul or self is an abstraction for which there is no ontological counterpart in real nature. Aristotle had advocated such a monistic view of man. He regarded the soul as a mere function of the body. Thinking, judging etc. are to the body what cutting is to the axe or seeing is to the eye. Materialists supported the monistic view from a very different standpoint. Karl Vogt held that " thought stands in the same relation to the brain as bile to the liver. " Büchner regarded psychical activity as "nothing but a radiation through the cells of the grey substance of the brain, of a motion set up by external stimuli." Haeckel considers soul as a function of all substances. He attributes tissue souls to plants, nerve-souls to animals, cell souls to ova and germ-soul to the impregnated ovum wherein man's body and soul are born together.

The line of dualists starts with Descartes, who postulates two substances, soul and body, or spirit and matter, in general, and thus leaves a problem for all future generations of philosophers and psychologists to struggle with. He regarded the pineal gland as the seat of the soul and as a medium of interaction between the soul and the body. In modern times Henri Bergson, Hans Driesch and William McDougall are the outstanding exponents of psychological dualism.

Yoga, as said, implies a dualistic conception of the constitution of man. Body is regarded as an instrument of the soul. Health and efficiency of the bodily part of man, though deemed desirable, are not so over-emphasised as to be allowed to jeopardise the well-being of the soul. Psychological dualism is a necessary presupposition of the recognition of former lives. Patanjali undoubtedly recognises a series of births prior to the present one and suggests the possibility of recalling them to memory through a revitalising of the Sanskaras. Even a direct sallying forth of the psyche is sometimes suggested (*Cf. Yoga Sutras*, 3, 43 and 19). As Yoga believes in extra-sensuous perception, it virtually recognises the capacity of the mind to function independently of the senses and thus supports a dualistic psychology.

In our experience we meet with facts of two kinds: mental and material. This dualism may not be hastily dubbed ultimate, metaphysical and mysterious and yet there can be no gainsaying that experience is either mental or material. The mental is what is directly and immediately experienced ; the material, on the other hand, is what is indirectly and mediately known. Our first acquaintance is with the mental. The mental occurs as perception, feeling, emotion, belief,

judgment, memory, dream etc. What we term mind or self is not experienced in its integrality at any particular time. Mind may be understood as a general name, a class-concept or a universal of which the perceptions, feelings etc. are the particulars, just as man is a general name, a universal to which such individuals as Socrates and Shakespeare correspond. Mind is not a mere abstraction, as it is capable of taking the form of a concrete passing perception. We may conceive a particular passing perception, feeling or belief as an incarnation of the mind, if the secular use of a religious term be permitted. It is not the mind but only its " mindings " (or workings—*Vrittis*) with which we are immediately concerned.

Patanjali in his Yoga system aims at developing a definite scientific method of controlling and mastering the " mindings." He defines the ideal of Yoga as " control of the modifications of the mind." (*Yoga Sutras*, I.2) A question might be raised: What is the exact nature of this control? The original Sanskrit word " Nirodha," primarily connoting inhibition, is *prima facie* a negative concept. It means withholding, not allowing something to go forward, so to say. The " mindings " betray a natural tendency to go forth to objects and to identify themselves with them. Yoga implies that it is desirable to check this extravagant outflow of mental energy which dissipates itself upon objects. The aim of Patanjali's unique method of mastering the mind is to retain the contents of the *Vrittis* on the subject itself. The control of the modifications of the mind, then, which is laid down as the ultimate objective of the Yoga system is nothing but conservation of the mental energy. Thus, in spite of the apparently negative connotation of the term, " Nirodha " is found on closer consideration to carry the positive significance of retention and conservation.

But the conservation of the energy content of the " mindings " should not be understood in a mere passive receptive sense. Control as conservation of mental energy will ultimately take the form of transformation and sublimation of mental energy. Patanjali conceives the human psyche as being essentially a dynamic entity. Yoga psychology in the last resort turns out to be a species of Spiritual Dynamism.

Modern Western psychology has only recently come to recognise the existence of psychic energy. Freud misinterprets psychic energy as being sexual in character. McDougall has rightly insisted that psychology must postulate general psychic energy if it is to avoid being merely descriptive. The hypothesis of energy, being so very serviceable in physics and biology, should be equally serviceable in psychology also, if psychology is to deal satisfactorily with the problem of innervation of human activity. In McDougall's view this energy must be conceived as being different in character from

energy as postulated in physics. It should be understood as being psycho-physical, or hormic, as he chooses to term it.

The physiological basis of a mental process consists in a neural process of enormous complexity involving inter-neuronic connections between any number out of those nine billion cells which inhabit the cerebral cortex. Our knowledge of the exact nature of the neural process accompanying and conditioning a mental process is still very meagre, yet we may conjecture that it is probable that the stimulation of a nerve results in the discharge of stored-up energy contained in a neuron.

The brain activity is sustained by these streams of energy which keep it charged with neurokyme at a varying tension or potential and this charge of free energy is constantly being worked off by thought or mental activity of any other kind; for all mental activity involves the discharge of neurokyme from the sensory to the motor side of the brain, according to James's Law of Forward Conduction. (McDougall's *Outline of Abnormal Psychology*, p. 104; also his *Energies of Men*, p. 9)

The value of controlling the mental modifications is being increasingly recognised with the progress of neurology. Intense brain work sustained for some time should convince us in a general and non-technical way of the probable loss of mental energy caused by mental activity. The most outstanding mark of an untrained and undisciplined mind is unsteadiness. The "monkey" mind is a wandering mind. Now it thinks of one thing and then suddenly and unexpectedly it thinks of quite another thing absolutely disconnected with the first. The unsteadiness in the last analysis amounts to lack of adequate attention and application to the object in the focus of consciousness for the time being.

The evil of unsteadiness which it is sought to remedy by the Yogic method is the excessive speed, the mere movement that overshoots the mark, the velocity that is valueless because it defeats its own purpose. The mere passage of the mind from one object to another is a movement of thought which does not help the understanding of a particular object, as it fails to open up different perspectives for looking at one and the same object or situation. Unsteadiness in its extreme form expresses itself in a miserable lack of logical and coherent thinking. A flickering mind is like a flickering flame, unreliable and treacherous and good for nothing. Unsteadiness beyond a certain measure is a symptom of insanity. In the manic form of insanity a man's mind betrays absolute incapacity to fix itself on a particular object. Yoga leaves out this abnormal state of unsteadiness, and takes up unsteadiness only in its normal aspect, seeking to control it by a definite method and technique. Jung has rightly grasped the high value and significance of this method. He writes:—

We Occidentals had learnt to tame

and subject the psyche, but we know nothing about its methodical development and its functions. Our civilization is still young and we therefore require all the devices of the animal tamer to make the defiant barbarian and the savage in us in some measure tractable. But when we reach a higher cultural level, we must forego compulsion and turn to self-development. For this we must have the knowledge of a way or method and so far we know of none. (*Modern Man in Search of a Soul*, pp. 61-2)

Patanjali provided a "way or method of self-development" two thousand years before the birth of modern psychology, which is still groping in the dark to find such a way.

D. G. LONDHE

PRISONERS AS RECONSTRUCTIONISTS

The article "War Prisoners Hold Conferences" in the greatly delayed January-February 1942 issue of *International Literature* (Russia) is revealing. German prisoners in the Soviet Union late in 1941 adopted declarations appealing to their brothers at the front and to all compatriots to work for the overthrow of the dictators. This declaration was unanimously adopted by 158 delegates, representing, it is claimed, all strata of the German people. Conferences of prisoners belonging to other suppressed nations who had been made to fight for the Nazi cause passed even stronger declarations. That prisoners of war in Russia should have been given the liberty to meet in mutual consultation and discussion would seem to be in striking contrast to conditions reported of German concentration camps. Granting the *bona fides*, the declarations unanimously adopted at these conferences prove beyond doubt that the whole of Germany is not behind Hitler, that, in fact, in every subjugated country there is a section of the population seething with righteous indignation and waiting for the overthrow of the man who has meant to them the eclipse of their cherished freedom.

There can be little doubt that such conferences will yield far-reaching political and military results. If the Fascist leaders are to be checkmated in their vandalism—both material and spiritual—nothing can more effectively achieve that than the growth of consciousness such as that which prompted the prisoners to hold the conferences. Should the dictators find that their followers are being steadily won over to the conviction of the futility of force they will realise that their best foothold—blind and implicit obedience—is crumbling. More crushing than any military defeat would be such a consolidation of spiritual protest of all the freedom-loving and democratic forces now under the yoke of Nazi suppression. Battles may be won, but victors and vanquished alike may suffer defeat in a total war like the present one. As Shri Munshi recently remarked in delivering the inaugural address of the Nagpur Press Club, whoever won the war would find it difficult to control the whole world. And *The Hindu* of 19th January reported him as adding that "if today a moral order was represented by anybody, it was not by warring nations but by Gandhiji."

EURASIAN INFLUENCE ON INDIAN ART

[**Dennis Stoll,** who wrote in our last volume on " India's Early Influence on Mediterranean Music " enters here a perhaps more debatable field. Culture, like Life, is a pattern of interrelationships, but Indian art, like Indian culture generally, has ever given more than it has received. It is fed by hidden springs. Many are the streams that have flowed into India's deep, calm and quiet pool, but more are the irrigation canals leading from it.—ED.]

New culture commences with new ecology. Art receives its initial impetus from racial experience or physical environment: it is only at a later and higher period in its development, when it has become fine art, that it consciously draws inspiration from spiritual vision.

The known history of Indian art confirms this principle. The relics found at Harappa, Mohenjo-Daro, Amri, Jhukar and elsewhere in the Punjab, Sind, Seistan and Baluchistan, suggest that there was a sophisticated Indian civilization in the fourth millennium B. C. Having attained its full physical maturity, the glory of this early civilization seems to have waned. The spirit was willing, but the flesh was weak. So a new ecology must needs give birth to a new culture that would inherit the best attributes of the old. The inevitable miracle took the form of a Eurasian community on a gigantic scale—the community which forms the Hindu bulk and backbone of the modern Indian people.

Toward the end of the second millennium B. C., a white race of Aryans swarmed into the valleys of the five rivers of the Punjab. After a certain anxiety for racial purity, echoed by the texts of the *Vedas*, the Aryan aversion for *krishna tvac* (the "black skin" of the resident Dravidians) was rationalized into an ingenious social order; but a dynamic impulse for miscegenation, expressing itself in successively relaxed laws about intermarriage among castes, slowly but surely united the two peoples.

This clash and blend of colour produced a physical type that is reflected in the complexions of the mortal and divine characters of the epics *Mahabharata* and *Ramayana*. Draupadi is described as dark, Sita as "golden yellow," Rama as black or dark, Balarama as white and so forth. The *Mahabharata* suggests progressive miscegenation when it says that the complexion of Vishnu varied from age to age. The *Brihadaranyaka Upanishad* confirms the evidence that the colour of the Aryans changed owing to the mingling of castes.[1]

The slowly maturing Eurasian stock proved itself worthy of symbolizing the spiritual concepts of the

[1] See *Racial Synthesis in Hindu Culture*. By S. V. VISWANATHA. (Kegan Paul, Trench, Trubner and Co., Ltd., London. 1928)

Buddhist artists who painted those "Botticellian princesses" of the Ajanta frescoes (first to seventh centuries A. D.). It inspired the sculptors who hewed slender figures of chaste grace in the rock of Mamallapuram (seventh century A. D.), and the metal-workers who caught in bronze the virility of a thousand dancing Sivas (mostly fifteenth century A. D.).

From the fulfilment of the Aryan infiltration to the time of the Mughal secular "renaissance," Indian culture became increasingly spiritualized. The new ecology flowered and flourished in conscious religious aspiration. The fused Aryo-Dravidian minds revealed a noble path of thought that—through the *Aranyakas* and *Upanishads*, the Buddhist *Dhammapada* and Jaina *Sutras*, and their synthesis with the more recent works of Hinduism—may prove ultimately to have paved the way for a universal conception of religion, and has already generated the highest cultural glory that is the Asian heritage.

Let us trace the process of spiritualization. We see that India's art matured in sympathetic coalescence with her religious literature. Its steady and upward growth can be followed through the numerous chronicles of spiritual thought. The nature poems of the *Rig-Veda*, lauding the physical forces of thunder and flood, perceiving a god or a goddess in every world element and human need, gradually gave place to the monotheistic tendency of the *Upanishads* (from about 800 to 300 B.C.). The process of realizing Universal Spirit as the source and vitalizer of plastic creation was hastened by the Buddha and the religious thinkers who followed him (fifth century B.C. onwards). Simultaneously India's sculpture emerged from its earthy state and aspired to regions of fine art. The *yakshini*, forest fairy, swaying forward into space from the east gate at Sanchi (third century B.C.), suggests a liberation of spirit, a soul no longer confined to the pagan stone.

With the spiritual enlightenment of the Buddha, there dawned a Golden Age of culture in India. Buddhist fine art may be said to have found its first patron in the Mauryan (and therefore Eurasian) Emperor, Asoka (third century B.C.). He was responsible not only for the famous *stupa* at Sanchi and the sculptured railing at Bharhut, but for some thirty-five rock and pillar edicts, scattered throughout his empire, bearing messages of universal peace and good-will that transcended narrow nationalisms and race prejudices.

It is significant that at this time isolated seers arose in the Indian art world, who realized more sensitively than some others the Buddha spirit of their age. The fragment of an arch from Sarnath (200 B. C.), representing a lotus and a sorrowing woman, brings home the plastic gentleness of the later Classic Buddhist style in a remarkable manner. Indeed, its subtle emotional appeal,

the hidden face, the expressive curve of the back, scarcely seem to belong to the Mauryan period at all. The work may be regarded as an inspired anticipation, by some four hundred years, of the Amaravati bas-reliefs, where the body physiognomies are so revealing of inner and spiritual emotion.

During the medieval years (up to about 700 A. D.), Buddhist art produced wall paintings in the cave temples at Ajanta, Bagh and Sigiriya, and sculptures in almost every part of India and Ceylon. The Ajanta paintings are among the world's most divine in majesty and human in tenderness. In particular, we recall a panel (Cave 2, early seventh century A. D.) of a woman in anguish, kneeling before a king. Her face is concealed in her arms, the line of her back is curved in supplication. We are reminded of the sorrowing woman of Sarnath : only here the passion of mourning is not depicted, but the act of pleading for life. The king holds a drawn sword in his hand, expressing relentless purpose. Very strangely, the damp has now soaked into the painting in such a way that it is his head that has been cut off by a mist of mildew.

The physical types of human character in Ajanta's frescoes match the lofty compositional conception, the spiritual splendour of their subject. The distinctive features, typically ancient Indo-Eurasian, are still to be found among the mixed tribes of Koles and Bhils in Central India. Shri Mukul Chandra Dey, that most aware of modern Indian artists, has observed :—

> I was astonished to see how the golden-coloured man and woman walking beside a cart resembled the figures I had seen in the Ajanta frescoes of the earlier period ; the woman had a sharp nose and long, fine arched eyebrows over lovely dark eyes, and the man's curly hair was encircled by a band of palm-tree leaves and flowers.[1]

It is interesting to compare these Ajantan features with the more flaccid delicacy of the faces in the Brahmanical wall paintings at Badami (Cave 3, sixth century A. D.).[2] At Ajanta, the skin fits the firm modelling of the features, lacking that softness we find at Badami, that hovering modulation of spirit which has breathed upon the flesh. There are doubtless anthropological conclusions to be drawn from the differences, as well as from the considerable affinity between the two types.

About the seventh century A. D., Buddhist and Brahman art mingled like two great rivers that have the same destination. Their fusion, the rise of Hinduism, was accompanied by steady race infiltration from north to south, and from west to east. Hindu temple architecture superse-

[1] *My Pilgrimages to Ajanta and Bagh*, finely illustrated. (Thornton Butterworth, Ltd., London. 1925)

[2] See Stella Kramrisch's essay and photos " Paintings at Badami." (*Journal of Indian Society of Oriental Art*, Calcutta. June 1936)

ed the Buddhist cave-temple style. The pinnacled pagodas of Mamallapuram provide excellent examples of this. These elegant structures are witness to the spread of Aryan culture far southwards among the Dravidians. They were built toward the end of the rule of the Pallavas, who occupied Madras Presidency from about 400 to 750 A. D. The outside walls are decorated with rectangular frames containing sculptured nude figures, remarkable for their ethereal and elongated appearance, veritable "images of chaste grace." There is absolutely no suggestion of sensuality in the shape or pose of any male or female represented. The sculptures are a monumental contradiction of the mistaken theory that miscegenation produces a degenerate culture. At Mamallapuram, we see the pure work of the hands and hearts of a mixed stock, the mingled heritage of both Buddhist and Brahman æsthetic values. The Pallavan sculptors have given us not degeneracy, but the mystic nutriment of the loftiest souls.

The famous dancing Siva motif appeared in South India about this time (seventh century A. D.). E. B. Havell has written illuminatingly:—

> Brahmanical teachers drew many of the symbols which they used to explain their esoteric doctrines from the local environment, often borrowing and adapting those of non-Aryan cults which came under their influence. So, comparatively late in the development of Indian iconic symbolism, we find in the temple worship of the Saivas in Southern India a new type of image representing Siva as Nataraja, or the Lord of the Dance of Destruction, a wonderful conception now generally recognized as one of India's greatest contributions to the world's art.[1]

This Aryo-Dravidian conception, too widely known to require further elucidation, was translated into many fine bronze images in the fourteenth and fifteenth centuries. It was a triumph for Indo-Eurasia, now the Mother of all India's non-Muslim art.

In the sixteenth century, we are confronted with the beginning of an Iberian and a further Aryan infiltration—that of the Portuguese and the English. When Albuquerque landed at Goa in 1510, in order to save the local Indian women from the indignity of concubinage, he encouraged his men to take Hindu wives. The result is that the Goanese today are a deliberately bred Eurasian people, the progeny of a once flourishing community that commenced on too artificial and too slender a eugenic scale to be anything more than an experiment. But a certain culture has survived, and the modern Goanese are famous throughout India as musicians. Ethel Rosenthal's comments are of interest in this connection:—

> Specimens of Indian music, influenced by contact with Europe, are to be found in Portuguese India. Although

[1] *The Himalayas in Indian Art.* (John Murray, London. 1924)

Nova Goa...is a stronghold of Roman Catholicism, a large proportion of the inhabitants are Hindu. The Indians have come very closely in touch with the European and semi-European inhabitants, and this intercourse has affected their music....In the Portuguese district of Ponda, bells, drums, horns and Indian string instruments are employed in the temple consecrated to Siva worship....The performers obtain rhythmic and melodic effects suggestive of western compositions.[1]

Artistically, the Anglo-Aryan infiltration presents an even more disappointing picture than the Portuguese. The Hindu "aristocracy of eugenics" has been blamed for this; but honest thinkers have no hesitation in admitting that the plain truth is that England has never seriously considered India as a *colonie de peuplement*, but only as a *colonie d'exploitation*. The position today of the Anglo-Indian (the confusing modern term for Eurasian) is therefore lamentable: he feels he is not the product of the creative imagination and sympathy that unite, but the result of a passion for riches and power that divides.

G. T. Garratt has traced the somewhat negative history of Anglo-India with firm outline:—

Former invaders had settled down, brought up their families in India, and either were absorbed by the Hindu system, or, like the Moslems, introduced a new religion which spread sufficiently to give them a real hold in the country. The English did none of these things. From the first the Eurasian and the "country-bred" were despised. The tone of the administration and of the expatriated community was set by fresh contingents of Englishmen, coming from a land which was itself rapidly changing.[2]

Such drastic condensation of the facts is inevitably misleading. It is not fair to generalize, as Garratt does, by asserting that from the first Eurasians were despised. Many of the early British traders and administrators were by no means morally narrow or unenlightened in eugenics. They did not anticipate those late nineteenth-century inhuman race prejudices and artificial social regulations that have since made *pukkha sahibs* and *memsahibs* figures of fun for English people at home. They understood that East and West are ever in search of each other (as Tagore put it) and that they must meet, not merely in fullness of physical strength, but in fullness of truth.

If East and West are as yet showing little sign of real union, it is due to the same racial and spiritual ignorance that now darkens Europe with war-clouds. Exclusive pride of race and religion, the creed of the Nazis, has too long been the secret creed of the world.

Enlightened people look with sorrow toward India, seeing that no high civilization has emanated from her long contact with the West. Perhaps tomorrow, when the sun

[1] *Indian Music and Its Instruments.* (William Reeves, London)

[2] *The Legacy of India.* (Oxford University Press. 1937)

rises again in the East, their sorrow will be turned to joy. Eurasia will assume a new and truer significance. The black with the white, the yellow with the brown, all will be united in human and spiritual relationships such as Tagore has so nobly envisaged :—

O, heart of music, awake in this holy place of pilgrimage,
In this land of India, on the shore of vast humanity.
Here do I stand with arms outstretched to salute man divine,
And sing his praise in many a gladsome pæan.
These hills that are rapt in deep meditation,
These plains that clasp their rosaries of rivers,
Here will you find earth that is ever sacred,
In this land of India, on the shore of vast humanity.
We know not whence and at whose call these myriad streams of men
Have come forth impetuously to lose themselves in the sea.
Aryan and Non-Aryan, Dravidian and Chinese,
Scythian, Hun, Pathan and Moghul, all, all have merged into one body.
Now the West has opened her doors, and they are all bringing their offering.
They will give and take, unite and be united, they will not turn away,
In this land of India, on the shore of vast humanity....

DENNIS STOLL

EURASIAN MENTALITY

The advice which the Governor of Ceylon gave recently to students of the Royal College at Colombo is refreshing. In these days Western ways of life are aped without a thought about their suitability to conditions here. Indians no less than the Sinhalese need to be reminded that the tyranny of the West, whether in the matter of dress or habit or thought must go, for its sheer absurdity if for no other reason. As His Excellency said,

> To wear the dress necessary to the cold climate in a very warm one is neither rational nor hygienic nor economic nor æsthetic but merely mimetic.

More serious than the cost, the inconvenience, the discomfort and the downright absurdity of such mimicry is the mental attitude which submits tamely to such "tailor's tyranny." It is the same uncritical, unquestioning attitude which prompts the greater folly of imitating Westerners in such habits as drinking and smoking, which His Excellency also deplored. To his credit be it recorded that he has consistently encouraged the national, *i. e.*, the suitable, dress at State functions and has himself given up smoking. He did well to make his iconoclastic appeal to youth. He remarked :—

> I do not, of course, expect elderly men to discard at my bidding the habits and costumes of a lifetime. That would be unreasonable. It is only a growing hermit-crab that changes its shell. The old one becomes permanently encased.

THE GOAL AND THE GRADED WAY IN JAINISM

[There is much of truth enshrined in Jainism, as **Shri Ajit Prasada** brings out here. It has a noble concept of the Goal and of the graded Way. Its tolerance is beyond praise. Side by side with its great doctrine of Ahimsa, the ethics of the Jinas rightly puts self-discipline. But exaggeration is distortion, and the austerities described at the end of this article seem more akin to Hatha than to Raja Yoga. "Even in a palace, life can be lived well!"—ED.]

Jainism is very often and by very many people called Atheism. This is an entirely baseless conception if it is thereby intended to convey the idea that Jainism does not believe in divinity, godhead or supreme being. It would not be incorrect to call it Atheism if the idea thereby conveyed be that Jainism

(1) does not apotheosise any one as the maker of the world or the dispenser of the destinies of worldly beings;

(2) does not recognise the theory of one Supreme God, from whom all animate and inanimate phenomena proceed, and in whom they are all reabsorbed;

(3) does not subscribe to the propositions of Advait, Vishishta-dvait, or Dvait Vedanta;

(4) does not accept the proposition of the One God sending His Son, Jesus, or His Messenger Mohammad to redeem or to reform mankind;

(5) does not sanction sacrificial offerings in fire, of animals, horses, buffaloes, serpents, goats, and even men, to appease God, or minor gods and goddesses;

(6) does not admit that the Veda, Bible, or Koran has been revealed by God to chosen Rishis, Christ, or Mohammad;

(7) does not accept the Trinity of God the Father, God the Son, and God the Holy Ghost, or the Trinity of Brahma, the Creator, Vishnu, the Preserver, and Siva, the Destroyer of the Universe;

(8) would not tolerate the idea that God himself reincarnates in various forms at various times, when sin and sorrow increase abnormally, in order to restore peace and order;

(9) does not believe in the sanctity of rivers, like the Ganga, the Yamuna, or the Godavari, or of trees like the Bargad, the Peepal, the Aonla;

(10) condemns blind or thoughtless following of beliefs, customs and conduct, without duly considering and weighing them according to the best of one's intellect;

(11) sanctions, recommends and encourages independent thinking, logical argument and the severe testing of Guru, Deity or Scripture before accepting any as authority;

(12) does not believe in prayer or supplication, or the begging of

favours from God ;

(13) does not worship any idol of fantastic or curious shape or form.

Jainism does believe in divinity or Godhead, and to an extent surpassing all other religions. The characteristic tenets of Jainism are the eternal, uncreated and unending existence of the Universe ; Syād-vāda ; the Philosophy of Karma ; the doctrine of Ahimsa ; and the possibility for every embodied soul, every living being, to attain the status of Godhead, Omniscience, eternal existence, and Bliss, and that by individual efforts, without the mediation of any redeemer or the intercession of any minor gods or goddesses.

Some poets and philosophers had a glimpse of the Jaina Doctrine when they gave utterance to their feelings in verses such as follow :—

Ajab man Shams-e-Tabrezam ke Ashiq gashta am bar khud,
Cho khud ra khud nazar kardam na deedam juz Khuda dar khud.

(I, Shams of Tabrez (a city in Persia) am a curious person in that I have become lost in love for myself. When I looked at myself, I found nothing but God in my Self.)

Khuda hun zat-e-Bari hun Khuda hun main Khuda hun main,
Buland Awaz se kahta hun main hi main Khuda hun main.
Khuda ki jitni sifatain hain sab hi moujud hain mujh men,
Khuda ka ham-sifat hun main, Khuda hun main, Khuda hun main.
Kaha Mansur se tu baz a apne aquide se,
Pari jab ankh Suli par to bola main Khuda hun main.
Utaren khal Araf ki mukhalif gar-che sab mil kar,
Sada har rom se nikle Khuda hun main, Khuda hun main.

(I am God, I am the Creator ;
I proclaim in a loud voice, I myself am God.
All the attributes of God are present in me,
I am possessed of the same attributes as God, I am God, I am God.
When Mansur[1] was told to abjure his belief ;
He looked at the scaffold and exclaimed " I am God. "
If the opponents of Arif[1] all join in removing the skin from his body,
Every pore will voice forth, " I am God, I am God. ")

Another poet says :—

Sarapa arzu hone ne banda kar diya mujhko,
Wa-gar na main Khuda tha gar Dil be-Muddaa hota.

(Because of being steeped in Desire, I have been rendered a Slave ; otherwise I were God, if my mind had been free from Desire.)

Jainism, I repeat, does believe in divinity or Godhead. It asserts or postulates that the Universe (all living beings and all non-living matter) is eternal ; it was never created and it will never cease to exist ; man is the master of his destiny and may make or mar his future, may by his own efforts attain Omniscience and Eternal Bliss, or may ceaselessly wander for ever in the mazes of transmigration from one body to another.

History shows that the Greeks and the Romans had numerous gods and goddesses. The early Aryan settlers in India also sang songs in praise of the Sun, the Moon, the Stars, the rivers and other mighty forces of nature. Each of the Arab clans had a god of its own installed in stone in the Kaaba, and it was no easy task for Mohammad to remove these numerous gods and substitute in their place the worship of One

[1] Mansur and Arif were persons absorbed in self-realization.

God only. Curiously enough, one black stone is still held as sacred by all Muslim pilgrims to Mecca. In other countries also totem worship in various forms prevailed, until replaced by reformed religions.

It is not difficult to imagine how the idea of a God came to man's mind and why it took such strong possession of it.

From the time man begins to think, he sees that corn grows in consequence of seeds properly sown by man, that cloth is made out of cotton, gathered by man from shrubs man had sown, and cleaned, spun and woven by man, and that man works to provide all his necessities. A grown-up baby thus begins to think that there must be somebody, some agency, some power, some superior force, a deity, who controls the weather and all other phenomena, and rules over the destiny of man, subhuman beings and all that is. The idea grows up, and the "God" created by man takes such a powerful possession of man's mind that his intellect is atrophied, and he cannot think freely. Prejudice takes hold of the man, and free thinking or logical argument is condemned as heresy. The idea that a tree sprouts from a seed, and a seed grows on a tree, and that it is impossible to say which is the first cause never enters his mind. He does not stop to think that the chain of cause and effect is unbroken, endless, like a circle; and that the theory of a First Cause is untenable, illogical, and is a mere thoughtlessly preconceived idea.

Jainism is tolerant to the utmost degree. It is known as Syādvāda—the system of "It may be so." It recognises that there is truth in every religion and every philosophy. However contrary one Faith may be to another, each has truth in it when looked at from a proper point of view. Jainism is a synthesis of all, a reconciliation of all seemingly discrepant or contradictory systems.

Jainism further lays down that the number of living beings is infinite. An infinite number of them exist in a state of complete ignorance with only a speck of knowledge, which is the essence of life or soul. From that state of ignorance called *Nigoda*, living beings evolve higher and higher until perfection, divinity or a supreme state of godhead is reached. The number of such supreme beings is also infinite. There is thus an infinity at both ends. Anything may be subtracted from or added to an infinite number, and the result will still be infinite.

Jainism postulates three conditions of living beings. The lowest is called Bahīrātmā, a soul in utter ignorance. The next stage is Antarātmā, when the soul is sufficiently evolved to comprehend its own attributes and existence and is in a position to ascend higher. The highest stage is Paramātmā, when the soul gets rid of all weaknesses, ignorance and defects and becomes pure, perfect, Omniscient, Omnipotent and Omnipresent.

Jainism offers an open door, a full opportunity for all living beings,

howsoever situated, to evolve to the highest perfection, of course by degrees. This evolution, as already said, depends upon a soul's own effort.

The path to perfection is easy, gradual and suited to the capacity of every living being who has developed all the senses and the mind.

Broadly speaking, it is twofold, the path of the householder and that of the ascetic or the saint. The path of the householder again is graded into eleven classes. The saints also have a sort of hierarchy.

Souls in the world, or mundane souls, are divided into seven classes, the first with the sense of touch only, and fine; the second with the sense of touch only, and gross. Each of the successive classes, all gross, adds one of the following to the total possessed by the preceding class: taste, smell, sight, hearing and mind.

The substantial steps toward the goal have been laid down as below :—

1. The embodied soul begins to recognise the reality of things. He begins to realise his own attributes, of knowledge, bliss and power, absolute and unlimited. He realises that he is separate from the body in which he is imprisoned as the result of his own Karmas (thoughts, words and deeds). He is disgusted with the world, the body and sensual lust, and is desirous of following the true path.

2. He observes the five *Anu Vrata* vows and the seven *Shiksha Vrata*, subsidiary vows, to an extent limited by his capacity and circumstances, by deed, word, or thought, directly, indirectly or by approbation. The *Anu Vratas* are Ahimsa, non-injury to any living being, however low in degree, truth, non-stealing or honesty, sexual continence and limited possessions. The seven *Shiksha Vratas* are respectful waving in four directions of the palms joined together, salutation in four directions, non-attachment to the body, absence of desire for worldly prosperity, meditation in a seated or standing posture, purity of mind, speech and body and performance of meditation three times a day.

3. Performing the above, observance of a fast (abstinence from food and water for thirty-six hours), and engagement in devotional acts and spiritual study.

4. Abstinence from uncooked and unripe roots, fruits, flowers, vegetables.

5. Abstinence from food, solid or liquid, from sunset till sunrise.

6. Abstinence from sexual indulgence.

7. Renouncing service, trade or other occupation.

8. Renunciation of the possession of goods—such as land, houses, silver, gold, cattle, grain, maid-servants, man-servants, clothes, utensils.

9. Renunciation of even giving an opinion or advice in respect of the possession of goods.

10. Renunciation of home, taking vows in the presence of a Guru, performing austerities; living on food obtained from other people,

and wearing only one piece of cloth.

11. Renunciation of food by request, invitation, or appointment; and its acceptance only when offered by a householder himself with respect and devotion.

The ascetic gives up all clothes, remaining as naked as he was born, pulls out his hair by the roots, sleeps on the bare ground without changing his position, remains silent at night, suffers austerities, abjures washing or using a tooth-brush, keeps only a wooden jar for water, and a soft brush of peacock feathers or thread.

The rules of disciplinary conduct prescribed by Jainism are suited to the circumstances of every individual, and are such as ultimately lead to perfection, Omniscience, All-Bliss, Eternal Joy, the status of a Deity, or God as commonly understood.

AJIT PRASADA

"FORCES THAT FAILED"

Under the caption "Forces That Failed" Commander H. H. Lippincott brings in (*The Personalist*, Autumn 1942) a powerful indictment of our civilisation. Most valuable is his diagnosis of the collapse of the very forces on which humanity was to have ridden to triumphant control of environment. It is true that our civilisation "has long since slipped to a lower qualitative level of life." True, too, that "mankind has become profoundly superficial." But why?

> Among all the dark and sinister forces which have played a part in the great modern betrayal, no one of them can be quite so serious as the spiritual breakdown in the soul of the race....Mistaken education, materialistic philosophy, and a devitalized religion lie in the background of this terrible and tragic world!

There is bitter truth in Commander Lippincott's remark that "we plugged up the emptiness in our souls with efficiency." But "all our efficiency, if it leads only to disaster, is worse than folly....A moral and spiritual purpose is imperatively necessary."

The fallacy that education along materialistic lines could save the world is exposed in this article.

> Intelligence without character is a public calamity! For that reason education should be profoundly interested in keeping vestal fires burning in the temples of morality. If it has no ameliorating influences to help in the achievement of good character it is a question whether anything else it may accomplish can justify either its expense or time.

Commander Lippincott is right. "The great reverences which lie in the centres of significant existence are important" and "when the spiritual lights burn low the worst kind of darkness steals over the world." Religion has substituted the ideal of an earthly social and economic paradise for "redemptive spirituality." "Vestal fires on inward altars have lost their glow."

Not the least instructive portion of the article is that contrasting "the present unanimated psychology of ecclesiastical leadership" and the awe of explorers of "the frontiers of the scientific *over-world*." These "express amazement and sheer wonder before the ineffable infinitudes of the Cosmos and its exhaustless God."

> In these times, when the aura and inspiration of religious mysticism no longer illumine and inspire the temples of religious worship, scientific giants, with reverent awareness, are mystics and willing worshippers before the "non-mechanical reality" which is the source of the stream of knowledge, and which is itself also the founding agency back of a "Universe that is more like a great thought than a great machine."

THE NECESSITY FOR MANUAL WORK

[**Miss Elizabeth Cross** presents a convincing brief on the value of work with the hands. The dignity of manual labour is a lesson that many, in East and West alike, need to learn. As Richard B. Gregg points out, "Devoting an hour or more a day to handwork may to some people seem like self-sacrifice. It would be more accurate to say that manual work helps us to understand the necessity, the meaning and the rewards of self-sacrifice, and so helps us to accomplish it. Sacrifice is not a mere giving up. It is a giving up of a lesser good in order to secure a greater good."—Ed.]

The present arrangement of society seems to provide for a certain section of the population to do all the manual work and to wear themselves out in the process, while the other section does none whatever and suffers real physical deprivation as a result.

Social reformers have often stressed the evil effects of overwork and, on occasion, moral reformers have stressed the evil effects of slothfulness! Generally, however, both have agreed that manual and general physical labour is unpleasant, a cross for men to bear, a punishment for sin and so forth. The humanitarian has been all in favour of machinery, the harnessing of steam, electricity and other means of power, in order to relieve the worker of part of his burden. The sterner critic has often regretted the introduction of machinery on the grounds that it has made life too easy, has made man forgetful of his duty, has, in fact, ruined his morale. (Most of these critics have belonged to the leisured classes. It is apparently no danger to the character to be born with an income and to have no need for employment, but only unwise to become an unemployed workman!)

Few people seem to have understood the deprivation mankind has suffered by this division of labour and by the specialisation of work in general. Those who are physically overworked are to be pitied, for their exertions fatigue them to such a degree that they are incapable of mental effort or cultural advance. Those who are engaged in monotonous and repetitive work for long hours are also to be pitied, for, whatever their pay or their privileges, these cannot compensate for such misuse of time. These workers do, however, stand some chance in a world that is making an effort towards humanity, for their tasks will be lightened and their hours reduced. It is the other class, which in some measure does include all dwellers in cities or "improved" country-sides who have been deprived of all traditional tasks, who are more in need of pity, but who are completely forgotten.

Take, for instance, the ordinary city clerk. If he lives in a home with "modern conveniences" he will have no physical work of any kind

whatever. (This applies, of course, particularly to times of so-called peace.) He eats what is put before him and walks a few steps to bus or train, walks a few more to his office, sits down and gets on with his ledgers. His wife may do some housework, but more probably employs a servant. In any case she will probably cook by gas or electricity, she has water on tap, buys many foods ready prepared and her clothes ready-made, turns on the radio for music and then wonders why she is bored.

Throughout the ages there have been a certain number of rich people who have more and more avoided as much physical exertion as they possibly could, but, until quite recently, everyone had to use his body to a fairly considerable extent. If he wanted to travel he did so on foot, in a somewhat uncomfortable carriage, or on horseback. Everyone was expected to know how to feed and groom his horse, how to rough up the horse-shoes in bad weather, how to make a fire in an emergency, in fact how to take care of himself without much help.

The ordinary man, as apart from the really wealthy, would also have many household tasks, he would cut up logs for the winter, trap and skin animals for food, take care of the domestic animals (a cow, pigs, goat and chickens) and be ready to help when his wife was overbusy with caring for the children. The ordinary woman had even more manual arts at her disposal, for housewifery included far more than cooking and brewing; the intelligent woman was obliged to know something of nursing, sewing, dairying and the use of herbs.

What is the result of this lack of manual work? There is much so-called saving of labour, but to what end? The clerical and other non-manual worker is surrounded by various public services, transported by public vehicles or (in peace-time) in his own mass-produced car with considerable speed from place to place, is able to buy clothes, furniture and food-stuffs more cheaply than he or his wife could make them, and is left with energy and time to spend. This energy and time he spends in earning a living by performing often monotonous tasks that have little direct interest, and by seeking various recreations. Some fortunate individuals are able to earn their living by work that is of immediate interest and value; these include doctors and nurses who have a genuine "vocation" and certain workers in shops who find their service to customers important and valuable. The majority, however, are bound to experience long hours of uninteresting routine, when the actual task has no intrinsic value. They find their work hours not so much unpleasant as dull. The time spent seems to be lost to the personality. Therefore they have a strong incentive to fill the leisure hours with a very definite form of pleasure or "thrill." This may, in some measure, account for the

popularity of such escape amusements as the cinema, greyhound-racing and all forms of gambling.

Another important aspect of this lack of varied manual work is that the ordinary sedentary worker puts too great a strain on the smaller muscles and nerve endings. Eye strain is increasingly common, and this is aggravated by cinema-going, by reading in moving vehicles and by all forms of book-work. The typists have little bodily activity all day but use the smaller finger muscles almost constantly, with consequent strain, whereas an old-fashioned housewife would have been moving about from kitchen to dairy, bending and sweeping and becoming healthily fatigued by the end of the day. What is of even greater importance is that the clerical or intellectual worker who is of any use at all in an office or laboratory must pay attention to the task in hand and often pay *unwilling* attention. The figures to be copied or worked out have no personal significance but they demand mental energy and so impose mental strain. Although the mental work involved may be of no high order, yet it is required and required for a fairly long and constant period.

The human being, viewed biologically, would not appear to be constructed for this impersonal mental work. Throughout the ages men have experienced lives in which physical and mental labour have mingled. Work of all types has been purposeful, although it has tended to become more and more specialised. This specialisation, such as the division of men into carpenters, blacksmiths and other craftsmen, was generally from personal choice and due to various creative tendencies, and so did not impose the strain that comes from modern commercial life. It is when direct interest is lost and the balance of physical work lost also that the danger begins.

Those who feel that their work is meaningless except for its actual monetary value need to plan some compensatory use of their leisure time. They may realise that this meaningless work is valuable to the community as a whole and so must go on, yet they feel the strain of over-concentration. Such people need the balancing effect of manual activities in some form or other. Instead of trying to fill up their free time with obvious pleasures and usual recreations, let them try to find out what form of creative physical work or art appeals to them. There is no need for them to be able to show any talent, although many people have hidden capacities that flower amazingly when given the chance. Just because the radio can offer them more professional performances, let them not be frightened away from trying to play or invent music. They may not have any instrument but few cannot afford a simple whistle pipe or, perhaps, a guitar, and the perseverance needed to master a tune or so will afford immense pleasure and be restful to

overtaxed nerves. (It may not afford so much pleasure to their neighbours, but if they let *them* have a try, then they will make converts and soon have a party !)

Instead of seeing how much time they can save by household improvements, let them disregard money values and work exactly as they please. For instance, it is probably cheaper and quicker to use bought flavourings, herbs etc. in cooking, but it is immensely more satisfying and generally amusing to grow and concoct them for oneself. In the same way it is more "labour-saving" to have gas and electric fires but there is no reason why those who prefer it shouldn't chop and saw their own logs and sit in front of the glow they have created.

What is most essential is for all of us to take up a fresh and unbiassed attitude to manual work in general. Too much manual work is bad and exhausting but a reasonable amount, bringing us into peaceful contact with the material world of wood, water, earth and other elementals, is necessary for our peace of mind. We have been in too much of a hurry and have lost much of our independence in the process. We shall benefit if we can manage to win back some of our ancestors' manual dexterity, so that we are not so one-sided. The more we develop our own capacities the happier we shall be ; this is very well known but we have been applying it overmuch to book-learning and perhaps to art-appreciation and forgetting the capacity to carve wood, to build stone walls, to weave baskets and to embroider curtains.

Finally, only those who do a certain amount of manual work ever have time to think properly ! Too much labour tires, so that thought is dulled, but a regular rhythm of physical work, work that takes some time to accomplish and has a soothing effect, gives rise to a special contemplative wisdom such as is often to be found among shepherds, woodsmen and such workers. This is the kind of thought that so many of us are in danger of losing today, that many have never found, but that is the basis of happiness.

ELIZABETH CROSS

BUDDHIST VIEWS OF KARMA AND REBIRTH

A BRIEF OUTLINE

[**Shrimati Surama Mitra,** Śāstrī, is Professor of Sanskrit at the Asutosh College in Calcutta. She has made a special study of Buddhist texts and chose for the title of her thesis " Here and Beyond." In this article she disposes of the alleged injustice of Karma always stressed by the opponents of Buddhism who argue thus—" Why should the doer escape punishment and an innocent victim be made to suffer, since the doer and the sufferer are different beings ? " As the author rightly explains, the fact is, that while in one sense they may be so considered, yet in another they are identical, since the " old being " is the sole parent of the " new being." We may also draw our readers' attention to the dialogue between Buddha and Ananda in the *Samyuttaka Nikaya*, which will answer the other charge usually levelled against Buddhism, that the Buddha did not believe in the existence of a permanent Ego. While it is true that nothing that is composite can be permanent and that the personal Ego is therefore perishable, there is in each one of us the Higher Ego, immortal and eternal.—Ed.]

The theory of rebirth and the doctrine of Karma are very old in Indian systems of thought. With the exception of a few schools of thought like that of Cārvāka most Indian systems have accepted them. The Hindu systems admit the existence of a permanent soul which seemingly passes through the cycle of deaths and rebirths, reaping the fruits of its actions in its previous existence till it can attain liberation and become free from the bondage of Saṃsāra. This liberation is nothing but realisation of the self in its true and pure essence. We need not enter into details regarding bondage and freedom. The point necessary here is that, since there is a permanent soul according to Hindu thought, there is no inconsistency in supposing that it passes through a series of existences and is not destroyed at death with the dissolution of the physical body with which it has been associated in a particular existence.

But the position of Buddhism is different. It does not admit the existence of any permanent entity, does not postulate a permanent self—yet believes in rebirth and Karma. Naturally the question comes, how is it that though there is no self there is rebirth ? Who is reborn and to whom does Karma accrue ? The inquirer may exclaim with growing impatience, " If there be no permanent self, who is it that performs actions and experiences pleasures and pains ? Who is it that remembers things and events as witnessed by him and who is it that dies and is reborn through the effect of Karma ? Strange indeed ! If everything is transitory what is the

connecting link between the agent of an action, the experiencer of pleasures and pains and the person who remembers ? "

The questions are very reasonable. But to the inquirer we say, "Patience, please!" The answer has been given in a logical manner from the Buddhistic position. To understand the Buddhist view-point regarding the problem we have to discuss the Buddhist view of causation. Unlike other systems which advocate theories such as Satkāryavada and the like, Buddhism does not admit the cause to be an entity—as it denies all entities whatsoever—or a substance—of which the effect is a modification. What seems to be a causal connection is simply a sequence between two events.

The statement of Buddhism is this: This being there, that comes into existence (idaṃ pratītya idaṃ samutpadyate). This having happened, that originates. Nothing more can be said. There is no question of any entity. There are simply two events or rather two moments of existence, one of which having happened the other happens. The necessary connection between them is that the one having been or having passed off (pratītya) the other comes, and therefore we say that the former is the cause of the latter though nothing more can be said about them. This is known as the pratītya-samutpāda.

Still the question comes: "If there be merely the relation of sequence why should that relation be taken to be necessarily that of cause and effect ? Is there not a relation between them more intimate than that of mere sequence ? The answer is in the affirmative. Idaṃ pratītya idaṃ samutpadyate—implies that, this having gone "towards" (the other), that (the other) originates.

To be more explicit: By the force of the preceding existence (purvakṣanabalotpanna) the later originates and therefore is replete with the history of the preceding one. It is for this reason that the two moments are similar and give the impression of identity. Similar moments of existence rise and disappear—and flow on in a series—giving the appearance of a permanent entity. But what constitutes each moment of existence ? How can mere existence be possible without reference to an entity which exists ? To this the reply is, that that which seems to be an entity is but an aggregate of bodily and psychical states which are fivefold: (1) the rūpa (the four elements: earth, water, heat, air; the body; the senses), (2) vedanā (feeling), (3) saññā, or saṃjñā (conceptual knowledge), (4) saṃskāra or sankhāra (synthetic mental states), (5) Viññana, or vijñāna (consciousness). This conglomeration appears to be an entity though there is in reality no such entity; what exists is the mere combination as stated above. When one thinks he perceives a self, he is simply deluded by perceiving one or more of these together.

I here leave out any discussion about material entities according to Buddhism to confine myself to the idea of self, as at present we have to consider the theory of rebirth and Karma. Now each moment of existence means the existence at that specified point of time of a conglomeration which perishes, and at the next moment there comes into existence another conglomeration. Thus a series flows on, constituted of different and discrete conglomerations. It is by the force of the existence of the preceding conglomeration that the second is called forth, just as a particular wave is pushed up by the subsiding of the former wave. The first and second waves are never the same but by the passing away of the one, the other surges up. At one moment a particular conglomeration comes up and appears as the ego of that moment. It passes away, giving rise to another conglomeration; that also passes off and is followed by another.

So what gives the impression of an abiding self is nothing but the series of various momentary ego-consciousnesses. But since each momentary ego comes into existence depending on the former it is similar to the former, reflects its past history and has the appearance of identity with it. The succeeding ego falsely thinks that it has continued from the preceding moment as it has inherited from the former its past history. It stays only for a moment and dies out, bequeathing in its turn its legacy to the succeeding moment of existence. And since each moment comes into existence containing the history of the past it is no wonder that memory and the consciousness of identity are possible. Momentary states rise and fall, sparkling with consciousness like dewdrops in the sunshine, and seem to form one ego who thinks, acts, suffers and remembers.

Thus even in the present life there is a series of deaths and births of the ego. What happens at the time of death is that this present physical body is dissolved and the series of psychical states flows on, being associated with another physical form in accordance with the history of the self-series of the former existence. This second series is formed in consequence of the first just as each moment of a series within itself is determined by the preceding one. It is through this mechanism that Karma and rebirth are possible without any reference to a permanent entity as the self. The series behaves as an identical being and takes the place of the self.

Even with those who admit a permanent self, the self is a colourless being, the mental states weaving round it an external cover, as it were. Each mental state, thought and action determines the nature of the future states by influencing them in the form of saṃskāras or impressions. Here also the same psychological fact holds good. States are momentary but leave their impress behind and thus colour the following states. Thus as one thinks and

acts so the next state becomes and reaps the fruit thereof.

"It seems, however, as if the son or the grandson were reaping the consequences of the actions of his father or his grandfather." But does not in actual life a similar thing happen ? Succeeding generations also inherit the ancestral qualities, suffer or enjoy in consequence of the bad and good actions of their fathers. Why not so in the case of mental states ? In fact when one is angry and then when he is sorry for that, are not these persons different ? If they were the same, then the former could not be angry or the latter could not be sorry. There is a change. In the case of a series also the same thing takes place. A mood of anger rises, colours the next one and then in due course the anger is mollified and gradually comes the state of repentance. Since it inherits the history of the past, it knows at once that it is suffering for the wrong mood of anger exhibited by its ancestor-state. These two states of anger and repentance are different but one comes as a consequence of another and therefore there is a necessary relation between them.

The difficulty that Hume experienced in trying to explain memory when he denied any permanent self had been successfully solved long ago by the Buddhists by this particular theory of causation, *viz.*, pratītya-samutpāda or dependent origination. Modern science today has come to a similar view of causation : this being, that happens ; and nothing more than that can be affirmed.

Now the theory of rebirth and Karma according to the Buddhist view becomes clear. The force of Karma is here even much stronger than in those systems which hold a permanent self, since in this view we are creating the momentary self anew. We are reminded at every moment that we are determining the next moment of existence and should therefore be careful. The sword is hanging over our heads : if we do wrong and thus pollute ourselves we pave the path to sufferance. If we keep pure in the present the next moment likewise will be pure. There is no breathing-time, no leisure to be idle. Let us be always on guard ! The present is fleeting, the future is being created anew. Let us put our hands to the anvil and be active and energetic if we desire a bright future to smile on us.

We are responsible for each moment that is passing. As we sow, so we reap ; here and now begin the consequences, though in the fragmentary form of a moment. It is neither wise nor good to pollute our minds by jealousy and hatred, anger and animosity, for that will determine the coming mental states and thus lead to sufferance. If, on the other hand, we transform each moment into a moment of peace and tranquillity, love and sympathy, similar psychoses will stream in and happiness will follow. If each moment blossoms forth into a flower of goodness, love and sympathy, the entire life-series will be a garland shining in beauty, sweetness and purity which we may offer at the feet of humanity.

SURAMA MITRA, ŚASTRI

THE MISLEADING PARTICLE

[The superseding of the ancient concept of God as the ALL, synonymous with Nature in the broadest sense, by the unphilosophical notion of God the Creator and Author of Nature must be regarded as a retrogression. Even the designation of Spirit which **A. A. Morton** applies to the Deity in the following article might be misleading out of its context.

"The evolution of the God-idea proceeds apace with man's own intellectual evolution"; for the simple, the fetish—physical idol or mental personal God; for the Sage, the ever-unknowable *Causeless* Cause which has its shrine and altar on the holy and ever untrodden ground of the human heart. —ED.]

The little word "a" has a dangerous fashion of particularising in a separative way the word that follows it. In no connection has this function a more hurtful effect on correct understanding than when it precedes the word "Spirit" in the sentence "God is a Spirit." If a Buddhist or a Theosophist were asked "What do you mean by "God?" he might be justified in saying "God is Spirit." But to put the particle before "Spirit" narrows the conception, puts a ring round the idea, making it one of possibly similar "Spirits." Is this the idea we would wish to spread in the world as our notion of that which we hold Supreme, unencompassable by mere words? The word "God" itself seems always to need inverted commas when used in argument with those who have not yet begun to approach the idea of an Ineffable Absolute ALL. Purity of diction and a very guarded use of common words are essential if lucidity is to be attained in offering teaching about the great Truths to others.

God is defined in dictionary terms as "the one supreme and absolute Being." But the student of archaic wisdom learns that BE-NESS is the nearest term he can find to express that which cannot be bounded by words. "Being" has too personal a connotation when intuition begins to throw light on Supernal Truth, when a ray from *Buddhi* penetrates the shell of his own personality in response to his determined aspiration and belief in the essential unity of Spirit.

How easily this separative idea slips into that anthropomorphism which has been the bane of Christianity! *A* God, somewhere,—apart from man himself, on whom he can lean and be comforted, "Father," in the narrower sense; instead of a realisation that the man is *his own father*, karmically responsible for all his present joys and sorrows—has been the successor of the Jewish Jehovah since the church took over the Jewish scriptures and embodied them in the canon of the Bible. Then, as man becomes conscious, by a stirring of the still small voice within, of his "fall from grace" in

the eyes of his "Father in heaven," he looks for an intercessor, a go-between, another to bear his responsibility, one who he hopes will relieve him from his burden of "sin." Hence comes the degradation of the Christ concept, from the Christos—"the DIVINE PRINCIPLE in every human being...the spirit *crucified in him by his own terrestrial passions*, and buried deep in the 'sepulchre' of his sinful flesh"—to the idea of a kind of whipping-boy who will, if the guilty one has faith in the idea, take his punishment for him and let him go free.

The "Christ Principle," the awakened and glorified Spirit of Truth, being universal and eternal, the true *Christos* cannot be monopolised by any one person....The name has been used in a manner so intolerant and dogmatic, that Christianity [or shall we say churchianity?] is now the religion of arrogance *par excellence*.

But then, the ordinary Christian, having taken over unexamined from his family tradition just what stereotyped religion has set before him, does not know that

the Christian canon, especially the *Gospels*, *Acts* and *Epistles*, are made up of fragments of gnostic wisdom, the ground-work of which is *pre-Christian* and built on the MYSTERIES of Initiation....He who finds Christos within himself and recognises the latter as his only "way," becomes a follower and an *Apostle of Christ*, though he may never have been baptised, or even have met a "Christian," still less call himself one.

These are extracts from a priceless series of articles by H. P. Blavatsky called *The Esoteric Character of the Gospels* which was really a preliminary feeler. It would very probably have been followed by a more detailed account of the origin of the great religion of the Western world, with an exposition of fallacious interpretations of the churches, but it raised such a storm of opposition that the idea was dropped at that time. Great illumination of the true meaning of much of both Old and New Testaments is, however, to be found in *The Secret Doctrine*, which gives an interpretation entirely new to the modern West and one that brings the old obscurities and apparent contradictions into line with the basic teaching of all religions. Especially valuable are the comments on *Genesis* and the placing of its account beside older more archaic scriptures in parallel, showing where, by correct translation, its tale of creation agrees with universal metaphysical teaching.

What do we find as to the meaning of "God" in this monumental work?

The true Buddhist, recognising no "personal God," nor any "Father" and "*Creator* of Heaven and Earth," still believes in an *absolute consciousness*, "Adi-Buddhi."

A Buddhist catechism quoted shows that the true Buddhist regards a personal God "as only a gigantic shadow thrown upon the void of space by the imagination of ignorant men." One of the Masters said in another place:—

The word "God" was invented to designate the unknown cause of those effects which man has either admired or dreaded without understanding them....The idea of God is not an innate but an acquired notion....The God of the Theologians is simply an imaginary power, *un loup garou*, as d'Holbach expressed it—a power which has never yet manifested itself. Our chief aim is to deliver humanity of this nightmare, to teach men virtue for its own sake, and to walk in life relying on himself instead of leaning on a theological crutch, that for countless ages was the direct cause of nearly all human misery....It is belief in God and Gods that makes two-thirds of humanity the slaves of a handful of those who deceive them under the false pretence of saving them.

It would be possible to quote many passages from the works of H. P. Blavatsky and *The Mahatma Letters to A. P. Sinnett*, setting forth in more detail the reasons for discarding the idea of an extra-cosmic Deity. Those interested have only to look up the indices of these books.

There is, however, one instance in which the little particle takes a legitimate place, and it is to be found in that small book *The Voice of the Silence*, containing the most advanced teaching for those who would be followers of the Buddha's "Way." [1] Dealing with the seven Portals which "lead the aspirant across the waters on 'to the other shore,'" of the seventh, PRAJNA, it says "the key to which makes of a man *a* God, creating him a Bodhisattva." Elsewhere it speaks of "the 'mystic Power'" which "can make of thee *a* God, Lanoo." The word God here, too, takes a wholly different complexion from that conceived in careless Christian diction. It speaks to the Lanoo of his "*inner God*" whose voice he must hear in seven manners as part of his schooling on the Path to Divine Knowledge and Wisdom, at the end of which he is told, "Thou art thy Master and thy God. Thou art THYSELF the object of thy search." It has been well said that the only personal God one would ever know was one's own Higher Self: which brings us back to the Delphic Oracle's dictum, MAN KNOW THYSELF, as the first, middle and final knowledge which is the right of man, mounting as the fully developed mystic from his mere mundane self, through the Seven Portals, to a comprehension of the ALL SELF of which he is an integral part.

From this lofty, yet lowly standpoint he becomes a "saviour of mankind," a medium for his hardly acquired knowledge to pass to his fellow travellers on "the hard and thorny way to Gnyana," "a beam of light immaculate within" though "a form of clay material upon the lower surface," transmitting, as a reflector, "the one unfading golden light of Spirit," having reached the knowledge of himself as "abiding in all things, all things in SELF."

A. A. MORTON

[1] The following quotations are from *The Voice of the Silence*, which gives a selection from the ancient *Book of the Golden Precepts*—some of which are pre-Buddhistic. Confirmation from Chinese and Tibetan sources of the antiquity of these *Precepts* will be found in an edition of the little book published in Peking, which is a facsimile of the first edition with some added notes, other editions having been unwarrantably altered to suit later teaching.

—A. A. M.

HALF AN HOUR WITH ABANINDRANATH

[**Shri Gurdial Mallik,** who wrote in our December issue of Shri Nandalal Bose, "a great Indian artist," here describes a fragrant morning with the teacher of Shri Nandalal, Acharya Abanindranath Tagore, chosen successor of his world-famous kinsman Rabindranath Tagore as the head of Santiniketan. The new flowering on the ancient stem of Indian art owes much to Shri Abanindranath. The reproduction of "the divine dynamic archetype" has been from of old the Indian art ideal.—ED.]

It was a Sunday forenoon. Two young visitors to Santiniketan and I were walking with an air of solemnity and in a mental attitude of affectionate remembrance towards the house where the Poet Rabindranath last lived, prior to his passing away from our physical world in 1941. Suddenly a servant, clad in spotless white, emerging from the verandah of a palatial building, came running up to me and said, "Grandfather wants you." So I followed in his footsteps, wondering all the while what awaited me at my journey's end. But no sooner had I entered, unshod and humbly, into his presence than he asked me with the twinkle of innocent mischief in his eyes, and a gentle stroking of his newly-grown silvery beard, "Whither, Friend?"

"To the Poet's shrine," I replied reverently.

"Then I also shall go with you." Saying this he forthwith rose from his chair and picking up his patriarchal staff began to wend his way in the direction of our common (but by no means commonplace) destination. Thus, by a piece of sheer good luck I found myself in the exalted and inspiring company of our country's greatest living artist, seventy-year-old Shri Abanindranath Tagore.

Within a few minutes we were on the stairway which leads to the Poet's shrine. Not a word passed between us, for both of us were at once seized with the emotion and the ecstasy of pilgrims. In silence (in which, however, deep called unto deep) we went round the sacred spot, visualising, at every step, the scene which we had witnessed so often when the Poet dwelt among us, wearing a fleshly vesture and fabrics of angelic beauty. And we felt inwardly as if we were circumambulating the altar.

Spell-bound by the sanctity of the atmosphere we descended the flight of stairs. And then the spell was broken with the touch of a tear, for I saw that the corners of his eyes were laved with love.

"He lives, he lives," said the master-artist, with his throat still choked with overwhelming affection. He continued, "An artist first lives in his own mind, then in the mind of his fellow-men and, lastly, as time passes, in his works." Then, with a face illumined by some turn of thought or winged vision, turning to me he added, "Yes, we will

remember him and keep him alive and never let him die."

I bowed in acquiescence, realizing in a flash what an onerous responsibility that sign of assent implied and involved.

Resuming the thread of conversation, he went on, "He (referring to the Poet, who, in terms of earthly relationship, was his uncle, but in that of the spirit, his brother aspirant-artist) was my all-in-all. No death, not even of the dearest in my own family, ever left me like an orphan in the storm as his did. For he was my playmate—my parent—my preceptor, all in one."

He was visibly submerged in the depths of his own heart. So he paused a while and, then, after a few moments, he observed, "But before long I, too, shall be with him. So why worry and weep? Maybe, some of you will think of me when I am gone. But if my work has received any touch of the eternal truth, then, like my uncle, I also shall continue to live on, in and through it."

By this time a number of students of Shri Nandalal Bose were seen, walking with springy steps in our direction. Presently they touched the feet of their teacher's teacher and the latter blessed them, laying his hand on their dear devoted heads.

"What are these?" he asked, pointing to sheaves of white paper under their arms. But before waiting for their answer, he added, "Oh, I see, you are going to make some sketches."

And then the artist in him spoke forth, "Do not draw an object or a scene as soon as you see it. That the camera will be able to do more quickly and realistically. You, who aspire to be artists, should observe whatever your eyes fall upon, not only with outer sight but also with insight. Never take up your pencil and paper unless and until what you have seen, day after day, in all its variety of tints and tones, has taken on wings to fly to the vision of its ideal and infinite prototype.

"Nature has a vast memory, in which endless types are stored. You cannot see or study each and every type, far less make a copy of it. And even if you were able to do this, you would be but making a copy of a copy. Then why not be like Nature in this respect? Envisage, with the aid of wonder-spurred imagination, the divine dynamic archetype and reproduce it in your own work?

"In the presence of Nature always be humble and stand before her hallowed with the hush of holiness. You are her children. So She desires primarily to see you play in her courtyard which is also her cathedral. All art is play,—play of the Beautiful. The universe is His delightful sport. A real artist is less of a pedagogue and more of a playmate."

Just at this stage Shri Nandalal Bose appeared on the scene. Pointing to him with his patriarchal staff he said, "Never let him instruct you. Let him ever play with each of you, —his playmate,—and, in this wise, become like the Divine Playmate of us all."

Ding-dong-dong! The luncheon-hour struck and we all returned home. On the way I could not help saying to myself, over and again, "Methinks, I have been on a pilgrimage today."

GURDIAL MALLIK

NEW BOOKS AND OLD

THE STORY OF YAMA AND NACHIKETAS

A FRESH INTERPRETATION*

It is but appropriate that Sri Krishna Prem should follow up his exposition of the *Bhagavad Gita* with one of the *Kathopanishad*, for that Upanishad may be said to be the prototype of the *Gita*. The author of the *Gita* practically quotes six or seven verses from the *Kathopanishad*, imitates many more and expands and illustrates several Upanishadic ideas.

Both the Upanishad and the *Gita* are practical gospels, not philosophical treatises. Both undertake to guide us along the Mystic way, which leads us "from the unreal to the Real, from darkness to Light, from death to Immortality." Sri Krishna Prem rightly stresses, throughout his exposition, this practical aspect of the Upanishad, and, as the mystic way is not confined to the religious tradition of the Hindus, but is to be seen in the mystical literature of other races as well, all the world over, he brings his knowledge of that literature to bear on the teaching of the Upanishad. Its symbolism is explained in the light of the neo-Platonic, Orphic, Hermetic, Rosicrucian and Theosophical classics of mysticism. Some may think that all this can only darken counsel as, for instance, in the following passage, which may fairly be looked upon as typical:—

> Buddhi is indeed the Moon of Wisdom, the Mother Isis, who, wedded to divine Osiris, gives birth to Horus, the Son. In the Hindu symbolism she is Saraswati, Goddess of Harmony, whose husband is Brahma himself. She is the Eternal Virgin from whose womb is born the Son of God, Devaki, "in whom are all the Gods," giving birth to the Divine Krishna in the dark prison created by Kansa, the lower self. She is equally Mary, the Virgin Queen of Heaven, bringing forth Christ in the dark stables of animality.

But the author, who anticipates the objection, says that "clarity of the intellectual sort, though undoubtedly a value, is not the only value." His aim in this book is rather to get at the complementary value of "psychic vividness." He wants to show that behind the words of the Upanishad lies not a world of thin philosophic abstractions, but a world of rich and vivid experience—experience shared by many a pilgrim on the mystic path in all ages and climes. Naturally, therefore, he differs in several places from the orthodox commentators like Sankara, as well as from Western translators like Max Müller. But he gives his reasons wherever he differs, and so the reader is free to judge for himself.

It is well-known that the *Kathopanishad* is in the form of a dialogue between Yama, the god of death, and Nachiketas, the son of Vajasravasa. An ancient legend found in the *Taittiriya Brahmana* is pressed into service by the unknown author of the *Kathopanishad* to give a dramatic or symbolic

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* *The Yoga of the Kathopanishad.* By SRI KRISHNA PREM. (The Anand Publishing House, Allahabad. Rs. 6/-)

setting to the teaching. Vajasravasa performs a sacrifice in which he is required to give away all his wealth to the priests. Nachiketas, his son, seeing that the cows which are being given away are old and feeble and therefore are not satisfactory gifts, offers himself to be given away. When he persists in asking his father, "To whom would you give me?" the latter loses his temper and bursts out, "To death will I give thee." These words, once uttered, could not be revoked. And Nachiketas goes to the house of Yama. Finding the god absent he waits there for three days without taking any food. Yama returns and offers the youth the grant of three boons in recompense for the three dinnerless days he spent in his abode and asks him to indicate his choice.

According to the Upanishad, the first boon that Nachiketas chose was that his father should forget his anger and welcome him back to his house. The second boon was that he should be instructed in a particular fire-sacrifice which would lead him to heavenly immortality. Yama readily grants these two boons. And Nachiketas chooses as his third boon that the riddle of life after death should be solved for him. Yama now hesitates and tempts the youth with the offer of other gifts. But Nachiketas resists these temptations and insists on the knowledge of life after death.

The god is pleased and proceeds to instruct him. But before he answers the question of Nachiketas regarding the condition of the soul after death he congratulates his pupil on his firm resolve in preferring the good to the pleasant, in preferring the path of Vidya or Right knowledge to the path of Avidya or Wrong knowledge. And, incidentally, in comparing Vidya with Avidya Yama speaks of that radiant Being, who is the goal of all true knowledge, and who is at the same time hidden in the hearts of all. Nachiketas now naturally wants to know who or what that Being is, "which thou perceivest to be beyond right and wrong, beyond cause and effect and beyond past and future."

Thus by imperceptible degrees the question of Nachiketas regarding the condition of the soul after death becomes only a part of the larger question of the relation of the soul to the Universal Spirit. The original question is, of course, not forgotten. The answer to it is given incidentally. But it occupies a very insignificant place in the Upanishad, the main theme of which is Brahman, the Absolute, the unchanging ground of the changing universe, the ultimate Reality behind both Nature and Man. This is the traditional interpretation of the Upanishad.

According to Sri Krishna Prem's interpretation, Vajasravasa symbolizes the letter of religion and Nachiketas its quickening spirit. Yama is the higher self of the individual. To the ordinary man the god is only a grim judge, but to the disciple of the Inner Path he is the great Initiator. Nachiketas' going to the halls of death and remaining there without food for three days symbolizes the fact that in many ancient initiations the candidates had to remain for three days in a death-trance awaiting the mystic rebirth. The first boon chosen points to the anxiety of the mystic who returns to the world with new light—anxiety whether he would be welcomed by the custodians of institutional religion or

cruelly hounded out of society. So far, there is no serious departure from the usual interpretation. So far, Sri Krishna Prem's reading of the allegory does not affect the aim of the Upanishad; it only points out the possible deeper meaning of the scaffolding.

But when we come to the second boon there is serious difference of opinion. According to the traditional interpretation, the Nachiketas Fire is a sacrificial rite which leads one to heaven, which is not a final state of emancipation, but only a comparatively temporary abode of happiness. That is why the text speaks of the number of bricks with which the altar has to be constructed and of the correct method of construction. Moreover, in all the Upanishads there is a pointed contrast between sacrificial ritualism which leads to the happiness of heaven and Brahma-jnana which leads to the final emancipation of the self. The *Mundaka Upanishad*, for instance, calls the sacrificial forms leaky boats and declares in a famous phrase that that which is uncreated (the eternal Brahman) cannot be won through anything created or performed. The mystical knowledge of the eternal Brahman glorified by the Upanishads is a reaction from the excessive ritualism of the Brahmanas. Therefore the contrast between Jnana and Karma is an ever-recurring theme in the Upanishads, as is the contrast between faith and works in the New Testament.

But, according to Sri Krishna Prem, "the Nachiketas Fire is the central secret of this Upanishad." It is not a mere ritual fire, but "the secret alchemical Fire by which the base metal of the personal self is transmuted into the Gold of the Higher Ego." It leads one not to a temporary heaven, from which there is bound to be a return to the mortal world, but to Brahmaloka from which the final "flight of the Alone to the Alone" is to be attempted. In brief, the Nachiketas Fire, which our author identifies with the serpent Power of Kundalini, leads to what in Vedantic parlance is called "krama-mukti" or gradual emancipation. He says:—

> Much easier is it to climb step by step the Ladder of Being till the great World of "Mahat" is reached, whence the final flight to the Unmanifest Eternal can be made.

In the opinion of Sri Krishna Prem, Yama the teacher, citing his own example, recommends to Nachiketas the gradual Path "on which the transient experiences of life are transmuted by the sacred Fire and thus made use of as the means of ascent." Accordingly he explains away the bricks of the altar as a piece of allegory.

But, he points out, the danger of "the gradual Path" is that one is apt to mistake its goal of Brahmaloka for the final goal of Moksha. Hence Yama praises Nachiketas for refusing to be satisfied even with the sublime attainment of the "Universal Being" and passing on to the third boon. What Nachiketas asks as the third boon is to know, not whether the soul survives after death—for he himself has survived and his second request showed that he had no doubts at all about survival—but what happens to the individual soul after liberation; whether it preserves its individuality or not.

It is a question, as our author points out, which was often put to Buddha and which Buddha refused to answer, saying that to affirm that the Arhat

continued to exist after reaching Nirvana would give rise to one misunderstanding, while to deny it would give rise to others. We are also reminded that in the *Brihadaranyaka Upanishad*, when Yagnavalkya declares to his wife Maitreyi that in the "passing beyond" there is no more separate consciousness, she exclaims that she is bewildered by the statement. But the sage goes on to explain that when there is duality then one sees another, one hears another and one understands another; but when everything has become One Self, he asks, whom and by what could one see, hear and understand? As Nachiketas cannot be lured from the path of the highest knowledge by any temptation, the Teacher proceeds to impart his teaching "which will enable his pupil to find in and for himself the answer to his question."

According to our author, the first three chapters of the Upanishad give us the teaching about the Path, its difficulties and the method of treading it, and the remaining three chapters, which form a sort of supplement, impart to us the knowledge which arises in the heart of the man who treads it faithfully. The knowledge can be of real use only to him who treads the path, not to him who but reads about it and understands and stops there.

The main objection to Sri Krishna Prem's interpretation is that, if, as he says, the Nachiketas Fire were "the central secret of this Upanishad," at least three-fourths of the Upanishad would be rather out of place in the teaching. As it is, the legend of Nachiketas and the instructions regarding the Nachiketas Fire are soon left behind, as the battlefield of Kurukshetra is left behind in the *Gita*, and the Upanishad goes on to expound its central theme of "the mystery of the eternal Brahman" (*Guhyam Brahma sanatanam*). The fact is we seem to be much nearer the truth of this Upanishad when we interpret it in its natural relation to the other Upanishads and the Brahmanas than when we interpret it in the light of the mystical manuals of other lands, though naturally we may discover some points of coincidence among all the mystical traditions in the world.

D. S. SARMA

Women and Social Injustice. By M. K. GANDHI. (Navjivan Publishing House, Ahmedabad. Rs. 2)

This is a collection of Mahatma Gandhi's writings and utterances published in *Young India* and *Harijan* during the last two decades. The Editor is to be congratulated on bringing together in book form Gandhiji's scattered views on a vital problem affecting the position of women in Indian society. The impetus that Gandhiji has given to social reform is nowhere more discernible than in the transformation wrought in the rôle of women in India. Social reformers like Ranade, Tilak and Chandavarkar had started the education of girls years ago but it was not till Gandhiji came into the field that it took the shape of a mass movement. All social barriers and taboos and age-old social customs were broken as if by magic. Women were given full opportunities to offer their services in the field of politics. They secured the same rights as men in the fight for their country's freedom, as recognised by the foremost represent-

ative body of Indian opinion—the National Congress—at its Karachi Session in 1932.

The idea that woman was a doll to be adorned with jewellery and fine clothes, and the idea sponsored by poets of all lands and times, that woman's beauty was to be found in her exterior aspect were discarded. As the real strength of women resides in their capacity to work and to sacrifice and not in their physical strength alone, so also with their beauty. That is Gandhiji's special contribution to the subject. In every nook and corner of India he is known as the friend of the meek and the downtrodden. In Gandhiji's philosophy of non-violent struggle women have a unique place because of their powers of endurance and self-sacrifice.

While the equality of men and women is recognised, their functions are complementary. Whereas in other countries women were fighting for their rights and there was a tendency towards growing rivalry between men and women, in India under Gandhiji's guidance, the ideal of partnership replaced that of rivalry. Woman was man's partner, "Sathi," and not his blind imitator. On account of the theoretical recognition of equality, the women's movement was given this correct perspective while recognising women's full responsibilities as fellow-citizens of equal rights with men.

This, in short, represents Gandhiji's chief influence on women's movements. The writings compiled in this collection are characterised by the same burning moral zeal which is so typical of Gandhiji in other spheres of his activity. Once he recognises the truth of a certain view he does not hesitate to criticise the scriptures even. Therein lies the courage of his lead.

An index adds to the usefulness of the book.

TARABAI M. PREMCHAND

The Courtly Charlatan. By GEORGE R. PREEDY. (Herbert Jenkins, Ltd., London. 16s.)

Collectors of occult lore will no doubt add this volume to their shelves, not because of its historical or biographical value (which is negligible), but because of the fascination which the subject of the author's study has always held for the student of these matters. The publishers tell us that Mr. George R. Preedy has made full use of the material available. Unfortunately, in an author's note at the end of the book, we are informed that it "is impossible to give in the form of a Bibliography the various authorities that have been consulted in the making of the preceding volume," and we are referred, for a rational account of the matter, to a work published in 1931 reviewing the progress of ideas from primitive magic to modern medicine. One is left wondering why a Bibliography is "impossible" in a work that seeks to be considered a historical biography. Certainly, no evidence is adduced in support of the title "charlatan," as applied to the Comte de St. Germain, and it is only fair to add that Mr. George R. Preedy mentions that Mme. de Pompadour's secret police were diligent:—

> and they had never been able to learn that the man had been bribed, had taken money for his talents, had imposed on any one by any trick or delusion; he appeared to be of

princely origin ; he had never been concerned in any scandalous or sordid intrigue ; in brief, he had always been received with respect in the best society.

These findings do not preclude the author from associating the following attributes with St. Germain's conversations, as reported by him from pp. 123 to 186: "writhing smile and leaden looks," "sneer," "negligible air," a glance "of a peculiar livid colour," "a negligent voice," "light sneer," "thin smile," "cunning smile," "a glitter in his sunken eye"!

On the origin of the Comte de St. Germain no one of his would-be biographers is dogmatic. But his title was derived (so we are informed by H. P. Blavatsky) from a property called San Germano, in the Italian Tyrol, bought by him from the Pope. The same authority describes the Count as "certainly the greatest Oriental Adept Europe has seen during the last centuries." And there is a prophecy in the same writer's words, which some among us may yet see come true: "Perchance some may recognize him at the next *Terreur*, which will affect all Europe when it comes, and not one country alone."

B. P. H.

Education for Death : The Making of a Nazi. By GREGOR ZIEMER. (Constable and Co., Ltd., London. *7s. 6d.*)

Gregor Ziemer was the Director of the American School at Berlin until that school was closed for the war, and his book is a record of his visits of inspection to all the Nazi institutions for the production and training of National-Socialist citizens, from sterilization and ante-natal clinics to the senior schools of the Hitler Jugend. He obtained permission for his investigations from Rust, the Nazi Minister for Education, by representing himself as an educationist so deeply impressed by the new methods, if not actually a convert to them, that he wished to make them better known to his fellow citizens in America. This he has done, but in the form of an indictment perhaps more terrible than any other of the innumerable treatises written by opponents of the ideas of the Third Reich.

This circumstance might somewhat discredit the work, for an author who could so successfully deceive the Nazi Minister and hide his real opinion from the many educational officials he interviewed might not be accounted the most reliable of writers even to his own public. Any suspicion on this score may be dismissed, however, partly because the author probably felt quite justified in playing the part of a cultural spy in conditions of cultural war or revolution. Moreover, his account, although presented with almost too much of the journalistic skill we expect from trained American publicists, does not appear to be overdrawn in any essential. This picture of an educational system directed wholly, solely and systematically to training an entire nation to efficiency in the destruction or conquest of others, is true to the excessively published opinions and purposes of the German ideologues who came to power with Hitler. Dr. Ziemer merely shows us that they have been as good as their word, or even a little better. He has only presented us with a series of intimate glimpses of the system at work in clinic, school, hostel, lecture-room and so on, and there is

every reason to accept his work as authentic, so far as one aspect of that system is concerned. This is, of course, the aspect which perturbs or horrifies everyone who is not a Nazi doctrinaire, namely, the erection of an elaborate disciplinary and hortative training upon the idealization of qualities of which some are definitely evil according to the conscience of mankind. Certain things, such as lust, pride, cruelty and hatred have been, in some respectable cultures, allowed for as inevitable, and efforts made to canalise their expression in less harmful channels: but here they are inculcated, imposed as duties where they would not appear by natural inclination. And what is worse, the result is, up to the present, highly successful in the production of disciplined fanaticism and vital energy.

One of the most terrible sayings of the Christ was about any one who should harm "a hair of the head of one of these little ones." What He would have said of those who go about to corrupt children's hearts by the million with evil desires, we do not know, for such an enormity was not thinkable in the "backward" conditions of first-century Palestinian education. For this reason one hardly likes to recommend the reading of this book, except to persons who need to know such things. Mr. Gandhi, for instance, ought to read it all with care. Most of us are already showing our attitude towards the practices of Nazism in some practical effort to stop them, and to read such literature as this is a temptation to the sin of anger, or at least provocative of negative emotions which can only make us less effective in what we have to do.

The moral drawn by Dr. Ziemer is that American youth ought to be inspired to feel as deeply for America and Democracy as the Hitler Jugend are trained to feel for Germany and Hitlerism. It is natural that he should feel that way, but obviously his moral is inadequate. The tendency of education almost all over the world has, for a long time, been towards more reliance upon national and political idealism and less towards religious thought and self-discipline. It was almost bound to occur, one day, that a nation would go to the extreme and try to make the State political system into God and its power into the sole morality. Germany has done so, with results which Dr. Ziemer admires no more than do the rest of us; and he ought to have something better to recommend than a milder mixture of the same medicine. One cannot help recalling the Duke of Wellington's remark when he heard of the plans for universal education, "But can you base all this on religious teaching? If not, you may only make millions of clever devils." The Germans became the best educated nation in the world, but it was education based on secular philosophising. Their education has made them extremely clever, but has landed them in something very like diabolism.

On p. 108 Dr. Ziemer quotes the story of Hitler and the mice, as if the sole authority for that revealing anecdote were an adulatory biography of the Fuehrer, officially circulated among juvenile Nazis. That is curious, since *Mein Kampf* figures in the bibliography. Still, not to have read it is a forgivable detail.

P. M.

Bhāratīya Vāijñānika (Indian Men of Science). By SHYAM NARAYAN KAPUR. (Sahitya Niketan, Cawnpore. Rs. 3/-)

This is an age of scientific research and the original contributions by modern Indian men of science are not negligible. The Introduction of this book describes briefly the achievements of ancient India in the positive sciences.

A generation keen on scientific studies is growing up in India. To it books such as this are bound to be of inspiration as well as being of interest to the general reader. Its appearance in an Indian language which is coming to be regarded as the *lingua franca* makes possible a much wider circle of readers than a similar work in English could have reached.

Part I describes the lives and achievements of Dr. Mahendralal Sircar, S. Ramanujam, Dr. Ganesh Prasad, Sir J. C. Bose and Sir S. M. Sulaiman, none of them now with us. Part II contains the lives and achievements of seven living Indian scientists : Sir C. V. Raman, Sir P. C. Ray, Dr. Meghnad Saha, Dr. Birbal Sahni, Sir S. S. Bhatnagar, Drs. K. S. Krishnan and H. J. Bhabha. The account fittingly opens with the life of Dr. Mahendralal Sircar, the pioneer who founded the Indian Science Association in 1876, and ends with Dr. Bhabha, the youngest scientist dealt with in this book. Biographical details have been diligently gathered and presented in an interesting way and the author has attempted fairly successfully to give an idea of the contributions made by each.

When some years ago efforts were made to evolve a national system of education, efforts which are yet to bear full fruit, one heard the gibe, " Is there a *national* algebra, or a *national* physics or chemistry ? " Of course not, in respect of actual contents. But there seems to be such a thing as an Indian outlook, characteristic in its approach, or answering to specific present Indian needs. The lives and works of S. Ramanujam, Bose and Ray answer the gibe. Ramanujam's uncanny intuition remains a mystery. His tender solicitude for his mother, and his desire to help poor Indian students out of savings from his scholarship make touching reading. Similarly, the intuition of the Vedic seers seems to have inspired and guided the patient research of Sir J. C. Bose who constructed ingenious and highly delicate instruments to record the response of plants to stimuli. The unity of life of which the distinguished scientist presented thrilling proofs is a characteristic Indian idea. The work of Sir P. C. Ray as author of the *History of Hindu Chemistry* and as founder of numerous industrial enterprises and his signal services to famine relief through the Charkha indicates how national scientific spirit finds channels for its manifestation.

The author has tried to sketch the personalities of his heroes, giving accounts of their extra-scientific interests. Sir S. S. Bhatnagar, besides being a chemist, writes Hindi poetry; Dr. Bhabha is a musical composer and an artist of distinction. The simple and austere life of the late Dr. Ganesh Prasad and that of Acharya Ray are in the noblest Indian tradition.

The work is illustrated and the general get-up is good. We trust that the book will secure the wide circulation that it deserves.

K. S. G.

SHORT NOTICES

Seagulls and Other Poems. By CHRISTMAS HUMPHREYS. (The Favil Press, London. 4s. 6*d*.) Mr. Christmas Humphreys describes himself too modestly as an "incurable amateur." He paints scenes and moods with a touch as sure as it is light. But he is at his best in his rarer poems of ideas.

E. M. H.

Begams of Bengal. By BRAJENDRA NATH BANERJEE. (S. K. Mitra and Brothers, 12, Narkel Bagan Lane, Calcutta. Re. 1/4) Here in brief are the life-stories of some of the royal ladies of Murshidabad. Their magnanimity or their misfortune invests each story with a deep human, sometimes tragic, interest. Sir Jadunath Sarkar's approbation in his Foreword is proof of the historical accuracy of this account, based mainly on State records. Here are facts stranger than fiction, yet full of all that human experience implies.

V. M. I.

The Evolution of Indian Mysticism. By DIWAN BAHADUR K. S. RAMASWAMI SASTRI. (International Book House, Bombay. Re. 1/8) Many will be glad of the bringing together in book form of this stimulating series of articles on "The Evolution of Indian Mysticism." They appeared in THE ARYAN PATH in 1940 and 1941, though rather surprisingly this volume does not mention that fact. Such sympathetic handling of so various a collection of mystics of many lands and eras as this reveals our author as one who, in widening his sympathies, has never sacrificed his depth of understanding. He traces Indian mysticism down from ancient times. An appreciative chapter, necessarily somewhat restricted, deals with Mysticism outside India, establishing the fundamental identity of true mystical experience. The mystics' realization of Divine Union, their inner vision of the realities of the spiritual world, differs chiefly in degree. Choice quotations enhance the book's value.

C.

The Holy Mother. (Advaita Ashrama, Mayavati, Almora, Himalayas. As. 10) Devotees of Shri Ramakrishna especially will welcome this anonymous brochure on his faithful wife. Calmness, softness, sweetness, the Holy Mother radiated, teaching by life what she enjoined at death: "Make the whole world your own. No one is alien."

It is not to minimise a great moral achievement to recognise hers, like her more famous husband's, as a partial revelation. The world needs sweetness and light and moral rectitude but, no less, sound philosophy as their impregnable foundation and support. Devotion falls short of its full possibilities if it does not flower in wisdom.

D. C. T.

He Follows Christ. Edited by J. P. GUPTA. (Unity Series No. 2, Hamara Hindostan Publications, 23, Hamam Street, Fort, Bombay. As. 8) This booklet includes a few of Gandhiji's utterances about Religion, Truth, God, Christ and man's mission on earth. There are also two short essays about Gandhiji by John Gunther and Prof. H. C. Mookerjee. An attempt is made to present the ideals of service and of sacrifice which Gandhiji embodies. Rightly has Sir S. Radhakrishnan observed in his brief Foreword :—

> One day the world would look back to Gandhi and salute him as one born out of his time, one who had seen the light in a dark and savage world.

V. M. I.

The Man in the Red Tie and Other Stories. By A. V. Rao. (International Book House, Ltd., Bombay. Rs. 3/-) A short story's value depends less on the writer's dexterity than upon the moral lesson it points or implies or the rarer heart note with spiritual overtones. Several stories of political colouring included in this collection could pass this value test, if not with superlative ratings. "The City Fathers of Narainpur," "The Last Chance," "Bahadur Log," and the eponymous story are well worth reading. But they are in bad company. A few stories are positively objectionable in moral tone. Like all the rest these are well-written; they sustain the interest. But "Do Good by Stealth," "Digging Up the Past" and "The Worm that Turns" will leave the reader poorer than they find him. Life is already sordid and sorrowful enough.

The stories are essentially of Western flavour though set in India.

X.

CORRESPONDENCE

SUBLIMATION?

Misleading statements regarding the implications of Freud's discoveries have appeared in papers and journals both European and Indian. In a note on Sublimation (The Aryan Path, July 1942) I pointed out how the later discoveries of Freud had necessitated sweeping modifications of the early speculations found in popular books like *The Introductory Lectures on Psychoanalysis*. I am glad Dr. Varadachari has modified, in his letter published in the January Aryan Path, his theory of sublimation. In his note on "Sublimation and Substitution" (The Aryan Path, February 1942) he wrote of "sublimation of the instinctive energy" owing to the frustration of its "animal direction," as a result of which "lust's fierceness and fury are removed from it" and yet "the primitive resonance" remains. That was the pseudo-Freudian concept of libido, repression, sublimation. Now he stresses that energy belongs to spirit, and that if we talk in terms of libido we find that it is transformed both in its means and in respect of its ends so completely that nothing survives of the specific signs of its original state. To explain how "lust can be used" to further spiritual ends, some theory of sublimation is needed, but to explain how spiritual energy appears on various levels, sublimation is a gratuitous hypothesis.

C. Narayana Menon

Hindu University, Benares.

[In a note in our Ends and Sayings columns in November 1941 we took exception to certain statements in an article by our esteemed contributor Dr. K. C. Varadachari. He had written in the *Journal of Sri Venkatesvara Oriental Institute* on "The Doctrine of Substitution in Religion and Mysticism." We objected to his dangerous implication that the animal passions could be directed into higher channels. We have since published three communications on the subject, two by Dr. Varadachari and one by Dr. C. Narayana Menon, whose second letter

we publish above.

We are less interested in what Freud or any other individual thought than in making plain the fact, a fundamental axiom of spiritual ethics, that *lust cannot be used for any noble end.* Animal passions can *never* be directed into spiritual channels. But man may direct his energies in either direction, upwards towards spiritual regeneration or downwards towards ruin. We cannot do better than to point to some conclusive remarks on this subject in an article by Madame H. P. Blavatsky entitled "Occultism versus the Occult Arts," reprinted in *Raja-Yoga or Occultism* (See pp. 32-34) from *Lucifer* for May 1888.—ED.]

FOREIGN vs. INDIAN DEGREES

Sir C. V. Raman's criticism in his Convocation Address at Madras University of the economic drain involved in educating Indians abroad is more than deserved. I fully endorse your comments in your January "Ends and Sayings" on that point. But I wish to draw attention to what more than anything else encourages the tendency and perpetuates the folly. Without belittling the instruction foreign universities impart, for those who can afford to go abroad this education is a luxury while for those less fortunate but more ambitious the desire to acquire a foreign degree is a clandestine bid for lucrative jobs. That is a bold and cynical statement but essentially true. Our public and our Universities as well as the Government have their share of responsibility for encouraging this state of affairs. The advertisement columns of any daily paper show the unashamed preference promised to holders of foreign degrees and diplomas for any responsible post. Though Government appointing bodies do not make their preferences so plain as private bodies do, it is a common experience, despite protestations that the rules enjoin equal consideration for holders of our own degrees, that holders of foreign degrees invariably are given preference. Instances could be given of posts remaining unfilled for months on end just because a candidate with a foreign degree was not forthcoming.

Unless this mentality in our own people disappears there seems to be no hope for our Universities or their students. Our private employers as well as appointing bodies like Universities and Public Service Commissions must realise that their unavowed but none-the-less dangerous policy of slavish discrimination is responsible for the Universities' unprogressive tendencies. If they support the products of Indian Universities and refuse to be lured by the glamour of an Oxford or a Cambridge degree, attention will naturally be diverted from foreign countries to our own—a diversion invaluable for innumerable reasons.

V. S. DESHPANDE

Dadar, Bombay.
29th January 1943.

ENDS AND SAYINGS

"_____*ends of verse*
And sayings of philosophers."
HUDIBRAS

The American Oriental Society celebrated its centennial last year with a four-day session at Boston, devoted to ideas dominant in Asiatic cultures both in their formation and today. That wave of interest has not yet spent itself. For example, Wellesley College, a leading college for women in the U. S. A., has recently established the Mayling Soong Foundation to strengthen the international understanding to which Madame Chiang, a Wellesley alumna, has contributed. Madame Chiang herself wrote, apropos of the Foundation bearing her name :—

> Whatever books, artists, exhibits tend to interpret China and other nations of the East interpret human aspiration, human nature, humanity itself. To my mind many world problems can be solved if we know and understand each other as human beings. Environment and customs may differ but through sympathy and understanding we gain trust and confidence in each other's good faith.

The Board of Trustees, *Wellesley News* announces, was prompted to take the step "because of their deep concern that the 'educated' people of America know so little of the history, current problems and rich culture of the Far East." Geography, history and political science courses are now to place special emphasis on the Far East. Part of the income from the Fund will be used

> to bring to the campus distinguished speakers, books and exhibits to interpret China and the other nations of the East to American college students.

The Institute of Oriental Culture as planned for the current year will specialise on China's art, religion and culture as well as on political, historical and economic questions affecting her. Dr. Lin Yutang, Dr. Hu Shih and Dr. Owen Lattimore were announced as among the speakers. One would look forward with a better heart to a similar series of lectures another year on India, if there were any likelihood that other than approved Empire apologists would be available to speak for us.

Is a democratic form of government unsuited to India? That widely prevalent and persistent misconception was refuted in a debate at Loyola College, Madras, which *The Hindu* of 18th January reports. Shri T. R. Venkatarama Sastri, who was the "Observer" on the occasion, pointed out, we think rightly, that there could be no alternative for India in the present conditions. Those who pointed to general illiteracy as an impediment laid exaggerated emphasis on universal franchise. That aside, the Indian peasant though "illiterate" had sound common-sense which made him a passably good judge of men and affairs.

We go a step further and assert that our history should convince any one that India needs no introduction to the

democratic way. It was the form of government in ancient India ere the first glimmer of civilisation had dawned upon the Western peoples. None who has read dispassionately ancient and mediæval Indian history can fail to see that, though all along there have been kings and monarchies, they have all been constitutional. No king could disavow his position which was always that of an agent for the enforcement of Dharma or law. That the structure of ancient Indian democracies was broad-based and consistent is proved by the self-sufficient character of the life which the country enjoyed. Its peaceful self-administration displayed a thorough assimilation of democratic ideals. That was how the vast number of Indian villages could remain comparatively unaffected by dynastic changes at the centre.

Panini, assigned by modern scholars to the seventh century B. C., mentions as many as eighty full-fledged republics. Asoka trusted the people with self-government. In fact the democratic form of government with all the administrative details of its working is traceable to the Rigvedic period. Still more evidence abounds in Pali literature. Government with highly centralised control is a British product, imported into India with the British advent.

We need to read our history. Any other form of government than the democratic will go against the innate aptitude of those who have for centuries lived under a rule of, for and by the people. Shri Venkatarama Sastri did well, therefore, to remind the dissentient voices in the debate that nobody considering the future of this country could think of it except on the basis of the equality of all citizens in the eye of the law and the rights of all to be protected, fed and employed as they were in the most advanced countries.

Rajya Ratna Shri Satya Vrata Mukerjea addressed the Rotary Club District Conference at Sholapur on 23rd January. The Rotary Governor refuted the suggestion that the Rotary movement, "so American in its birth, so alien in the colour of its environments" was unsuitable to Indian conditions. Shri Mukerjea rightly insisted that the movement, mainly cultural and idealistic in its aim, could find no field better than India, rich "in the idealism and spirituality of our homeland." The sympathy which Rotary has been increasingly able to enlist during the past few years should set at rest suspicions as to its alien character. Whether the movement originated East or West should not be a matter for suspicious scrutiny or prejudice. Rotary has a mission everywhere so long as it is inspired by a desire to make idealism prevail and to induce in men an awareness of values higher than those responsible for the frank and brutal materialism of the age.

But Shri Mukerjea pointed to a very real danger which threatens other aspects of Indian life than Rotary Clubs:—

> What I fear is that our Indian Rotarians may, through a mistaken zeal for European ways, lose their bearings and allow their Rotary clubs to become Anglicised little coteries alien to the life around them.... It will be a tragedy...to let our good-natured but mistaken anxiety to get on well with outsiders influence our life and colour our outlook.

Rotary stands for "a blend of individual freedom with corporate

interdependence," for "a new internationalism of concord and appreciation of the essential unity of the human race." Any organisation holding such a creed and cutting across the divisions of caste and sect offers indeed a useful corrective for the communal-mindedness which, next to political servitude, is perhaps today the greatest single drag on India's progress.

The All-India Pharmaceutical Conference met at Benares early in Jauuary. Prof. M. L. Schroff in his presidential address, reported in *Dawn* (Delhi), held the Government partly responsible for the neglect of this vital subject in India.

Neither the Central nor the Provincial Governments have ever realised the importance of pharmacy to public health and hence they have never given any encouragement for the growth of educational institutions providing instruction in pharmacy.

The Universities also, he charged, had never thought of the public health problem of India as a vital one. Time and again has it been pointed out that all our plans for educational reconstruction proceed with academic blinkers on, with never a glance at wider possibilities!

No one who is conscious of the vast vegetable wealth of this country can fail to recognise the economic waste involved in such failure to exploit opportunity. Far more serious, to one who knows anything of health conditions in our country, is the indifference to human values which such neglect implies. Preventable disease takes an appalling annual toll here in the best of times. The war-time shortage of quinine and other very necessary drugs may bring the problem home—too late for many sufferers.

The problem is bound up, like all our problems, with our people's poverty. But when human lives are at stake supply must somehow be made to square with need, not only with effective demand. In countless cases, adequate medical treatment is now out of reach. India, it has been said, is a "veritable emporium of drugs." Yet how many die annually without the hope of medical relief. Not in the field of pharmacy alone have we sadly neglected our rich therapeutic resources. The time is more than ripe for reinvestigation into the ancient Indian systems of medicine which such mines of information and knowledge as the *Atharva Veda* embody.

Academic interest ought to inspire us to resuscitate the ancient medical science dependent in the main on our own indigenous plants and minerals. At any rate, the sufferings of millions, year after year, should move us to it. That such possibilities rise to the surface only at conferences and nothing tangible results is a sorry commentary on the unintelligent apathy of those concerned. The Government should subsidise research and promote investigation. Pleas of financial stringency cannot extenuate disregard of the physical, social and economic possibilities in pharmaceutical research.

Commendably the Government of Sind has taken steps to end the communal cleavage. *The Bombay Chronicle* of 5th January reported that under the guidance of the Ministers for Public Health and Education a programme for observing 20th January as Hindu-Muslim Unity Day was planned. On that day students in schools and colleges were to be required

to write essays on the advantages of Hindu-Muslim unity and the disadvantages of failure to achieve it. The best twenty essays were to be awarded prizes. District Officers were to direct both Hindus and Muslims to pray in their temples and mosques on that day for the realisation of unity. The Ministers proposed to go on short tours in the province and to launch a regular campaign.

The part of the scheme directed to leading students to proper lines of thought is especially important and far-reaching. Too often our schools and colleges manufacture future communal bigots through various organisations which stress communal differences. The difficulties in achieving the very necessary unity would be halved if our educational institutions could keep clear of communal consciousness and stop poisoning the minds of our youngsters. The citizens of tomorrow need to enter the world of practical affairs with clean unbiased minds. Should that be made possible, as the Ministers of Sind intend, communal discord will soon be forgotten. What makes their move significant is their right approach. They have undertaken a programme of *practical work* instead of indulging in arm-chair platitudes.

The prospective establishment of an Islamic Chair in the Travancore University is another correct approach to the same problem. None can differ with the Dewan's conviction that " the psychological estrangement that exists in certain quarters between Hindus and Muslims can best be dealt with and obviated by intellectual and cultura influences. "

Richly earned praise is heaped upo the great leader of the reviviscence o Indian art in the sumptuous Abanindr Number of *The Visva-Bharati Quarterl* with its superb reproductions in colour To have created things of beauty is a high achievement. To have lighted th creative flame in other hearts an minds is an even higher. But Abanin dranath Tagore has been credited b his great kinsman Rabindranath wit a higher achievement still. To have " saved the country from the sin o self-depreciation " is a great service indeed, in which none will deny Abanindranath his generous share. But it is not to detract from the honour due to him to recognise that he was not the only one or even the first to deserve that encomium. Rabindranath himself made a major contribution to that end. And before either of them had made his contribution Madame H. P. Blavatsky had awakened many an Indian to a living sense of his ancestral dignity.

Abanindranath drew freely on the Sanskrit classics for his inspiration, " seeking to recapture the fragrance of bygone days and their delicate spirit." But Abanindranath is an *Indian* artist, and Indian art is multiradicate. The " simple refined style of the Mughal masters " is reflected in his technique. His Mughal paintings alone would ensure his claim to fame. And they would have us think that Hindu-Muslim unity is but a far, fair dream !